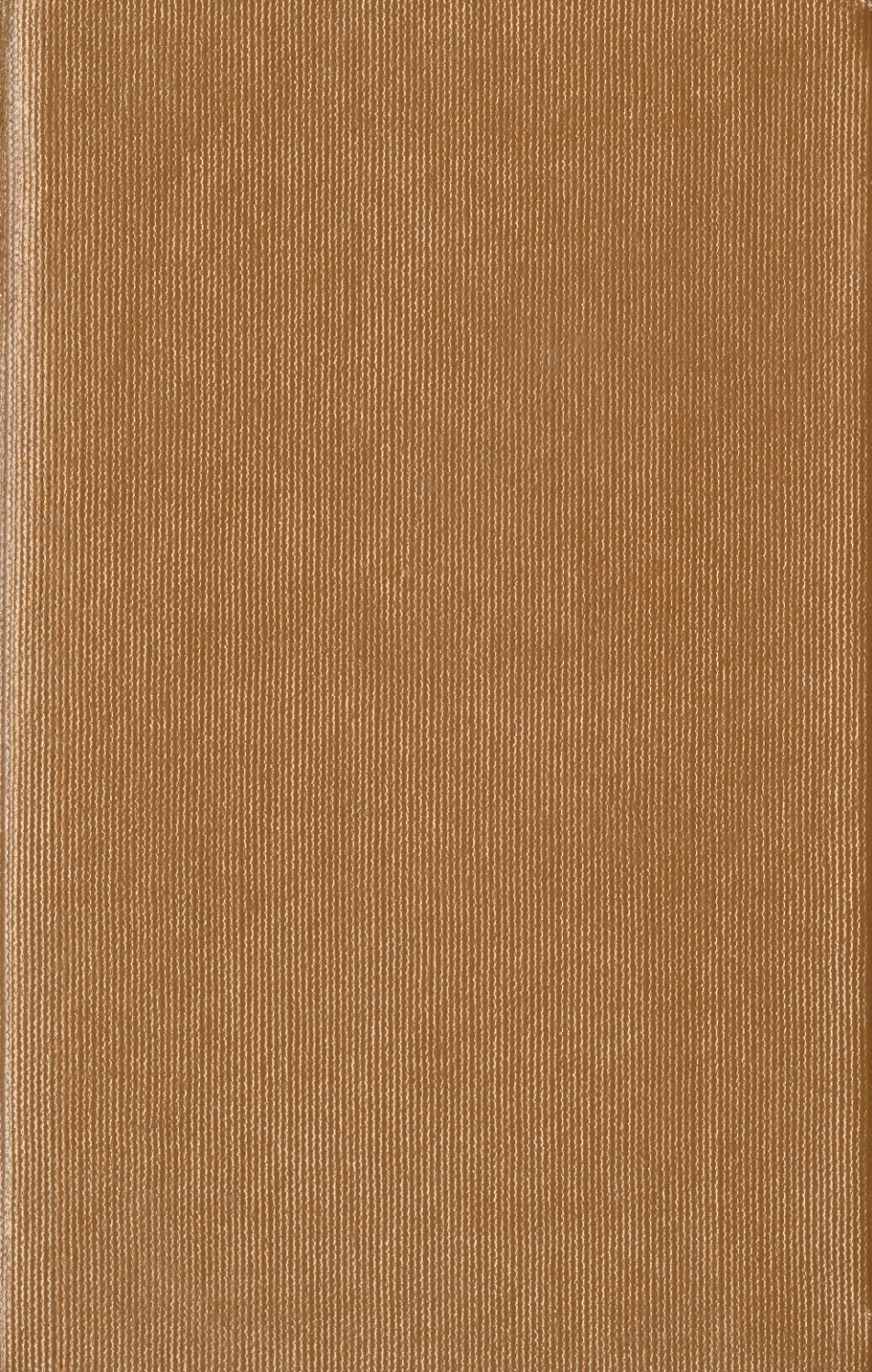




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LIGHT
ON
FREE MASONRY,

BY
ELD. DAVID BERNARD.

Revised Edition, with an Appendix
REVEALING THE
MYSTERIES OF OLD FELLOWSHIP.

BY
A MEMBER OF THE CRAFT.

Thirteenth Edition.

DAYTON, OHIO:
PUBLISHED BY W. J. SHUEY.
1871.

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DAYTON, OHIO.
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PREFACE.

The execution of Masonic law in the abduction and murder of Wm. Morgan, in the fall of 1826, for publishing some of the secrets of the institution, brought about a crisis in the history of Free Masonry which seriously threatened its very existence. The people of Western New York, where Morgan lived, arose in their might, and resolved to spare neither labor nor means till the murderers should be ferreted out and punished. But this attempt only revealed to them the character of the secret and formidable foe with which they had to deal. They found that sheriffs, witnesses, jurors, and even judges upon the bench, were bound by secret oaths which they considered more sacred than their oaths of office,—to espouse the cause of a brother Mason and defend him whether right or wrong. (See the oath of the Royal Arch.) Instead of disheartening, this only increased the excitement in the public mind; but henceforth the opposition was directed against Masonry itself; the entire overthrow of the institution was resolved upon. Many large conventions were held in different places, some of them attended by no less than ten thousand persons, at which the nature of the Masonic institution was thoroughly discussed, and its anti-social, anti-republican, and anti-christian character fully ascertained, and fearlessly proclaimed. Large numbers seceded from the institution, and made a full revelation of its secrets so far as they had advanced. Stirring addresses were delivered to listening thousands, which together with other documents were printed and scattered broadcast through the land.

Masonry felt the force of these open revelations of its true character, and quailed before the swelling tide of opposition. Some Lodges and Chapters surrendered their charters and disbanded, while many others that did not formally dissolve, ceased to meet, and thousands of members silently withdrew and never returned to the dark chambers.

But the real Masons in heart, those who loved the institution for the very reasons for which it was hated by others,—finding that it could not bear the light of open discussion, silently withdrew from the contest, and fought only under the cover of the darkness which is the strength of their cause.

Whether it was resolved by the “General Grand Royal Arch Chapter,” and enjoined upon all the subordinate Chapters and Lodges in the United States, to keep perfectly still for the time being, we cannot state; but we have it in evidence as it was stated by a New York Mason, who was conversing with an anti-Mason whom he mistook for a member of the fraternity,—that it was their purpose to keep perfectly quiet for *about twenty years*, until the excitement about Morgan’s death should die away. The slow progress made by Masonry for about twenty years after that period, and the unusual activity of the members of the fraternity during the last ten or twelve years, would seem to verify the above statement.

In the year 1829, three years after the murder of Morgan, Elder David Bernard, one among the first to secede from the Masonic institution, collected all the most important documents upon the subject produced by that period of excitement, and published them in one volume, entitled “Light on Masonry.” This volume contained a revelation of all, or nearly all the degrees of Masonry, a minute history of the Morgan trials, proceedings of Con-

ventions, Speeches, Addresses, &c., and was, without question, the most *full* and *reliable* exposition and discussion of Masonry ever given to the world.

The following is a revised edition of that work. It is believed that the rapid strides made by the various modifications of Masonry at the present time, and especially its efforts to gain favor in community by creeping into the Church of Christ, and entangling within its soul-destroying meshes the inexperienced who are ignorant of its moral character,—call loudly for its republication. The present publishers bear no ill-will to the members of the Masonic fraternity; they know that many honorable and upright men have been led into the institution, who wish in their hearts they were free from its chains; they know also, that many respectable citizens, who have never embraced experimentally the consolations of Christianity, feeling the need of something in which to trust, have sought the protection of this “ancient and honorable order,” as its friends term it. This is natural, and not to be wondered at in fallen humanity. It is against the *institution itself* that we object; and believing it to be *anti-christian* in its character and tendency, we would, as Christians, avail ourselves of the means within our reach to enlighten our fellow men upon its real character.

CREDIBILITY OF THE REVELATIONS.—Are the revelations of the secrets of Masonry as given in this work true? This is a very natural and proper inquiry, and may be answered to the entire satisfaction of the candid reader. It is not claimed that in every little particular the obligations, signs, pass-words, and lectures are now practiced in the Lodges and Chapters *precisely* as herein given. In the nature of things this would be impossible. Thirty years’ time must necessarily make changes in every human institution,—especially in those things which are

preserved in the *memory* and *practice* of the Lodges without ever being committed to writing. Again, it is well known that there is a difference of practice by the Lodges in different sections. In some Lodges portions of the Obligations, Work or Lectures are omitted designedly, in order to suit peculiar circumstances, while some changes have crept in unavoidably. But none of these changes are such as to effect in the least the real character of the institution; in all the essential features Masonry is the same to-day that it was forty years ago. This is known even to the uninitiated who have taken any pains to inform themselves. The same humiliating rites of initiation — being stripped and entering the Lodge-room half naked, cable-towed and hood-winked, and being received upon the sharp points of the compass or square; the administration of the oaths with their murderous and inhuman penalties, — such as having the throat cut from ear to ear, tongue torn out by the roots; heart torn out; the body severed in the midst; the top of the skull smitten off, and the brains exposed to the scorching rays of the sun; with other equally inhumane butcheries, — the oath and promise to keep the secrets of a brother Mason, to espouse his cause, and deliver him, whether *right or wrong*, as it is in some degrees, the sacrilegious and profane use of portions of the Holy Scriptures, — these things are to this day known to be generally retained and practiced in the regularly constituted Lodges of the order.

If asked how this is known to those outside of the Lodge room, we answer, — It is known by facts which have incidentally leaked out from “green members;” it is known from the treatment received by Morgan, Bernard, and others, from Masons, who call them “perjured,” “traitors,” &c., admitting thereby the correctness of their revelations; it is known from the confessions of honest

men who have renounced Masonry for the sake of Christianity.

We have as strong proofs of the substantial truthfulness of the following pages as could be asked to establish any thing by human testimony. It should be borne in mind, that the revelations contained in this volume were read to a convention of seceding Masons, endorsed by them, and published by their authority.

At a Convention held at Le Roy, N. Y., in February 1828, the first three degrees were read to the Convention, whereupon the following resolution was unanimously adopted and signed by all the delegates present, with the degrees taken by each:

“*Resolved*, That the book written by Capt. Wm. Morgan, and published by Col. David C. Miller, entitled ‘Illustrations of Masonry,’ is a *fair* and *full* exhibition of the first three degrees of speculative Free Masonry; that we solemnly and unequivocally testify to the above, we cheerfully subscribe our names thereto.”

The next four degrees, including that of Royal Arch, as they appear in this volume, were then read, and it was unanimously resolved by all the Royal Arch Masons present, “That the foregoing obligations are, according to our best recollection, substantially true—and it was then resolved by the Convention unanimously, that they are neither legally, morally, or religiously binding; and that they be published to the world.”

Other higher degrees were then read, and a similar resolution was passed in relation to them. And then, in order to insure a correct publication, the Convention appointed a Committee of fifteen to prepare the degrees of Masonry above that of Master for publication. The following gentlemen composed said Committee: Elder David Bernard, Elder John Stearns, Solomon Southwick, Rev.

Reuben Sanborn, David C. Miller, John Hascall, Herbert A. Read, Richard Hollister, Samuel D. Green, Oliver Forward, Edward Giddins, Judge Hinman, Wm. Perry, and W. W. Phelps.

Perhaps no book, the Bible excepted, was ever gotten up with greater care as to the substantial correctness of its facts. The above named gentlemen were men of good character, and some of them of high standing in society; three of them were ministers of the gospel, and a number of them are still living. If further proof of the truthfulness of these revelations were necessary, it could be furnished. But it is not necessary; he who would reject testimony so strong and abundant is morally incapable of being convinced of any historical fact by any reasonable testimony. But from the part acted by Rev. David Bernard in procuring the revelations of the secrets of Masonry, and his agency in publishing this work in its original form, we will subjoin some testimonials to his character and standing, and his qualifications for such a work. It will be recollected that Elder Bernard had taken fifteen degrees in Masonry before he seceded. See the next Introduction to this work for an account of his experience in Masonry, and his struggles with conscience while advancing deeper and deeper into the recesses of darkness in "search of more light." The following recommendations will show whether his testimony as to what he *has seen and heard* in the Lodges and Chapters is reliable:

The Baptist Church of Christ in Warsaw, Genesee Co., N. Y.

TO THE CHRISTIAN PUBLIC.

As Elder David Bernard is about publishing a book entitled "LIGHT ON MASONRY," which we deem highly important for the purity and advancement of the Redeemer's kingdom; and as we are sensible from the persecution he has already received, as well as from the nature of the subject, that many aspersions will be thrown upon his character, to impede the righteous influence which the truth should have upon the public mind; we deem it our duty to state, that from the most highly accredited documents, we can vouch for the purity of his moral character from his in-

fancy to the time he professed Christianity—of his moral and Christian conversation from this period, until he became a member of this church; and that during nearly two years, he has been the regular and approved pastor among us; that he is a minister of the Genesee Baptist Association in good standing; and we cheerfully and unanimously recommend him as a man of strict integrity, unblemished moral character, and a faithful servant of the Lord Jesus.

Executed by order and in presence of the church,
this fourteenth day of March, A. D., 1829.

JOHN TRUESDELL, Church Clerk, pro. tem.

SAMUEL SALSBUURY, }
JONATHAN F. HIBBARD, } Deacons of the Church.

RESOLUTION of an Anti-Masonic Convention of Genesee county, held at Bethany, July 23, 1828, in favor of this work. "WHEREAS the title and prospectus of a book entitled 'LIGHT ON MASONRY,' &c., &c., has been read to this convention—Therefore, *Resolved*, That for the advancement of light and truth in the great and holy cause of Anti-Masonry, and for the good of future generations, we deem it of the highest importance that such a work be published; and from our knowledge of the talents, character, intelligence, and zeal, of Elder *David Bernard*, we believe him to be eminently qualified for such an undertaking; we therefore *solicit* him to persevere in the work without delay, as *such* a work is worthy of the patronage of the friends of liberty and religion throughout the whole civilized world.

"ROBERT EARLL, jun., President.

"CEPHAS A. SMITH, Secretary."

RESOLUTION of the Anti-Masonic New York State Convention, held at Utica, August 4, 1828, in favor of this work. "WHEREAS the title and prospectus of a book entitled 'LIGHT ON MASONRY,' &c., &c., by Elder *David Bernard*, has been read to the convention, and entertaining the fullest confidence in the integrity, zeal, and ability, of the compiler, and being deeply impressed with the importance of the proposed publication, to the cause of truth and justice—Therefore, *Resolved*, That we recommend the compiler to proceed without delay in the publication of his book; and we recommend it to the attention and patronage of all the friends of truth and the cause of civil liberty throughout the world.

"JAMES HAWKS, President.

"THOS. C. GREEN, }
SETH A. ABBEY, } Secretaries."

In addition to the above we add the testimony of John Quincy Adams, Ex-President of the United States. The extract is copied from his Address to the people of Massachusetts, in 1833, four years after the publication of Bernard's book. Mr. Adams says:

"To that book, and its author, permit me, my fellow citizens, while recommending it to your perusal and meditation, to offer a tribute of respect—a tribute the more richly deserved, for the slanders which Masonic benevolence and charity have showered upon them. Elder *David Bernard* was a minister of the Genesee Baptist Association of the State of New

York. He was a man of good repute and of blameless life and conversation. Like many others, he was ensnared into the taking of fifteen degrees of Masonry, and was Intimate Secretary of the Lodge of Perfection.

* * * * *

"To David Bernard, perhaps more than any other man, the world is indebted for the revelation of the most execrable mysteries of Masonry—nor could he, as a minister of the Word of God, have performed a service to his country and fellow Christians, more suitable to his sacred functions. It was principally by his exertions that the Le Roy Convention of seceding Masons assembled and published the oaths, obligations and penalties of the higher degrees of the order."

The Rev. author of this work is still living, and we had hoped to have received from his pen an Introduction to the REVISED EDITION, re-affirming his testimony and endorsing the documents contained in this book. But while he declines to aid us in this manner, his reply to our request indicates his position, and must be equally satisfactory to all who desire to know the truth of these revelations.

"WHAT I HAVE WRITTEN I HAVE WRITTEN," is his most emphatic assertion. "In the nineteen states of our Union where I have labored for truth and righteousness—for mankind—for the Church, and for God—those who know me, will need no repetition of my testimony: and those who do not know me, should believe my word, because I have written at the hazard of my reputation, and at the peril of my life. And they should believe these revelations because they have been attested by thousands of Free Masons—have been proved true before Ecclesiastical Tribunals, before Courts of Justice, and the Legislatures of several States of this Government. I have given my testimony once for all. I have nothing to add to it—I have nothing to take from it. Neither have I any confession of wrong to record, save my connection with the Masonic institution. And now I am ready, as I always have been, to seal the testimony I have given with my blood, should it please God to lay me upon that altar of righteousness. I go to my grave and to the Judgment, with the sweet as-

surance that I have spoken the *truth*, testified in *love* and performed the work faithfully, to which I was appointed by my Savior and my God. I have no war with the 'Masonic Fraternity.' Indeed, I 'owe no man any thing but love.' I have no disposition, therefore, to create another excitement upon the subject of Free Masonry, nor to 'preach a crusade' against the Order. I would live and die in peace with all mankind. But every Mason that reads my book, knows that I have spoken and written the truth. Thousands of the Order have purchased the work, and many of them—if not all—use it as a text book to refresh their memories in the mysteries of the Craft. Thus far, therefore, they are my debtor.

"And Free Masonry is the same *now*, in the *letter* and *spirit*—in its *nature* and *tendencies*—in its *objects* and *aims*, that it was when I published its secrets to the world. The nature of the institution, and the fundamental laws of the Order, admit of no change. The old landmarks of the Order must be preserved forever. And adhering Masons of high standing have acknowledged to me that 'no material change has occurred in the lectures or workings of the Order.' But those who are vainly curious, and are willing to commit their money, their wills and their consciences to the keeping of an 'oath-bound,' 'blood-stained,' and 'anti-christian' institution, can do so, if they will, and find when it is too late, the truth of my word. As to the republication of my book, the responsibility must be entirely with you. I take no interest in the matter whatever, except that which I feel for the purity of the Church, and the salvation of my fellow men. God bless you and them."

The testimony of Elder Bernard, and all other seceding Masons, the Order try to invalidate, because they once

swore to keep Mason's secrets inviolate. But the great poet of Nature hath said—

"It is a great sin to swear unto a sin,
But a greater sin to keep a sinful oath."

And God hath said: "If a soul swear, pronouncing with his lips to do evil, or to do good, whatever it be that a man shall pronounce with an oath, and it be hid from him when he knoweth it, then he shall be guilty in one of these. And it shall be that when he shall be guilty in one of these *things*, that he shall *confess* that he hath sinned in that *thing*."

And again: "He that *covereth* his sins, shall not prosper, but whoso *confesseth* and *forsaketh* them shall obtain mercy."

Once more: "Have no fellowship with the unfruitful works of darkness, but rather *expose* them."

Now let the intelligent and candid reader judge whether the men who take upon themselves the oaths of Free Masonry as revealed in this book, and feel bound by them, are more worthy of confidence than those who having been seduced by *misrepresentation* to receive them, feel to absolve themselves from all fealty to the Order, and warn their fellow men not to be deceived by the lying imposture?

But, is it not true that Free Masonry involves some "good things"—numbers in its Brotherhood some "good men" and is now apparently, at least, a "harmless institution?" All this can be said of the Church of Rome. But does all this prove that those institutions are from God? By no means. For—

"The Devil can quote Scripture to prove his purpose.
An evil cause producing holy witness,
Is like a villain with a smiling cheek;
A goodly apple, rotten at the heart.
O what a goodly *outside* falsehood hath!"

But it is known to the public generally, that Elder

Bernard has occupied an honorable standing in the Church of God for more than thirty-five years. He has been the beloved pastor of several of our most respectable churches in the Baptist denomination. He is a Life Member in, and a Life Director of, many of our American and State Societies for evangelizing the world. And his labors as an Evangelist have been greatly owned and blessed of God. And it is also known that his renunciation and expose of Free Masonry has been approved by many of the first men of our country.

Thirty years ago this book aided in checking the rising tide of Masonic power and misrule. The dark waters were rolled back, while peace and prosperity crowned our nation. But the tide of sin and death is again returning. Masonry is rising in every part of our country. Ministers and laymen are led captive. The churches are troubled, and Zion bleeds. The offices of honor, of trust, and of power, are seized and held by Masons, Odd Fellows, and Know Nothings, all over the land. Let the citizens of this Government look to their liberties, before they are lost; and let the churches of God lift up the standard of righteousness before inquiry shall prove their ruin.



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INTRODUCTION.

THE following documents are compiled with the design of securing them from the grasp of Masonic power; advancing the cause of truth and justice; preserving the rights and liberties of our country; promoting the glory of the Redeemer's kingdom; and saving souls from destruction.

During several years the compiler was a member of the Masonic fraternity. While he regarded the ceremonies of the order with disgust, and its oaths with abhorrence, he supposed that there existed principles in the institution which were pure and holy. In the peculiar providence of God, he was led to investigate the subject; he found it *wholly* corrupt; its morality, a shadow; its benevolence, selfishness; its religion, infidelity; and that as a system it was an engine of Satan, calculated to enslave the children of men, and pour contempt on the Most High.

From the unwearied exertions of the brotherhood to suppress the light and impede the progress of truth, in relation to their outrages of September, 1826, and the revelations of Free Masonry made by Capt. Morgan and a Convention of Seceding Masons, he has thought of no way in which he could do so much for the advancement of the cause of liberty and truth, as to embody in one volume all the documents pertaining to the secrets of the institution; the recent violation of our laws and liberties by the Masonic fraternity; the proceedings of the Anti-Masonic conventions; essays; orations; and remarks on the principles of the order—all of which are eminently calculated to give light on Masonry. He believes that such a work is important, not only for the present crisis, but for the benefit of posterity. He hopes it will receive that

patronage to which it may be entitled. Should he, however, after "biding the pelting of the pitiless storm," hear only murmurs of disapprobation from the world, even then he will be cheered in the fulfillment of duty, by the "still small voice" which whispers "peace."

In justice to myself, I cannot present this work to the public, without a brief exhibition of the facts which have led to its publication.

Soon after I commenced the service of Christ, Free Masonry was commended to my attention as an institution from heaven; moral, benevolent, of great antiquity, the twin sister of Christianity, possessing the patronage of the wise, the great, and good, and highly important to the ministers of the Lord Jesus. Wishing to avail myself of every auxiliary in promoting the glory of God and the happiness of my fellow men, I readily received the first three degrees. My disappointment none can know, but those who have, in similar circumstances, been led in the same path of folly and sin. I silently retired from the institution, and for three years was hardly known as a Mason. I was not, however, without my reflections on the subject. I considered what I had taken as frivolous and wicked; but was unwilling to believe that there existed no substantial good in the order; and this idea was strengthened from the fact that many of my friends of a higher grade in Masonry taught me, that what I had received was not the *magnum bonum* of the institution, but that this was yet to be attained. Not being able to advocate its cause from the knowledge I had derived of its principles, and supposing that the obligations I had received were morally binding, I could not say *pro or con* concerning it, without a violation of my conscience. With these views I embraced an offer to advance into the higher orders of mysticism, and reached forward to attain the desired end. In the reception of the Chaptoral degrees, my embarrassment increased. When I came to the oath of a Royal Arch Mason, which obligates to deliver a companion, "*right or wrong*," I made a

full stop and objected to proceeding. I was then assured in the most positive terms, that all would in the end be explained to my full satisfaction. But no such explanation took place. Thought I—Is this Free Masonry? Is this the ancient and honorable institution patronized by thousands of the great and good? Upon my suggesting some queries to a Masonic friend, he gravely informed me that the first seven degrees were founded on the Old Testament, and were but a shadow of good things to come; that if I wished to arrive at *perfection*, I must proceed to the sublime and ineffable degrees. These assurances, the awful oaths I had taken, with their penalties, and the vengeance of this most powerful institution, combined to deter me from renouncing it as evil. After much deliberation, hoping to find something in the higher orders to redeem the character of the institution in my estimation, I entered the Lodge of Perfection and took the ineffable degrees.

About this time I learned that William Morgan was writing Masonry for publication. My informer was *then* a Baptist minister in high standing, and a Royal Arch Mason. He remarked that Morgan's writing Masonry was the greatest piece of depravity he ever knew; that some measures must be taken to stop it; that he would be one of a number to put him out of the way; that God looked upon the institution with so much complacency, he would never bring the perpetrators to light; that there had already been two meetings on the subject; and he expected there would be another on that day; and finally attempted to justify his murder from Masonry and the word of God!

This conversation took place in Covington, (where I then lived,) five weeks before Morgan was murdered; and should at this early period have informed him of his danger, had I not understood that he was on his guard and prepared for a defense.

The next week I left home for my health, and was absent some weeks. I returned on the 16th of September, and soon

learned that Morgan was kidnapped and probably murdered! I conversed with the Masons on the subject, and they *justified both his abduction and murder!* I now read the first production of Elder Stearns on Masonry with peculiar interest. I also examined the Monitor and other Masonic writings, and reflected deeply on the nature and tendency of the institution. I compared the murder of Morgan and the conduct of the fraternity in relation to his abduction with the oaths and principles of the order, and became fully satisfied that to continue longer in the institution was not my duty. I expressed my opposition to its principles and the recent conduct of the fraternity in a free and open manner, which caused much excitement among the brotherhood. A meeting of the Lodge in Covington was soon called, the object of which was to concert measures for an agreement among the fraternity, in what they should say in relation to their outrages, and to attend to members who were disaffected with their proceedings. I attended for the purpose of freeing my mind. When the Lodge was duly opened and the subject introduced, I arose, and in the most decisive manner disapproved the conduct of the fraternity, in their violation of civil and moral law. The meeting was long and *horribly* interesting! The true spirit of the institution was peculiarly manifest, especially towards me. For the introduction of Elder Stearns' book, and the honest expression of my sentiments, I was most shamefully abused. The murder of Morgan was justified, and every thing said that was calculated to harrow up the feelings of a patriot or Christian. Elder A****, a Knight Templar, being present, boldly asserted "that if he should see any man writing Masonry, he should consider it his duty to take measures to stop him; that as cities and churches had their laws, with a right to inflict their penalties, so Masons had their laws, with the right to inflict the penalties to them; and that the *Lodge* was the place to try a Mason—that if Morgan had been writing Masonry, and his throat cut from ear to ear, his tongue torn out by the roots, and his body buried beneath the rough sands

of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours, he could not complain in not having justice done him! Amen, Amen, Amen, was the audible response around the room.

At the next meeting of the Lodge, by request of the Master I attended. Here a scene passed which language cannot describe! Several hours were occupied in abusing and making charges against me, the principal of which were, I had spoken against the institution. Many questions were asked and insults offered me. I told them frankly I had spoken against the principles of the order; that the right of opinion, the freedom of speech, and the liberty of the press, were privileges given to me by God; purchased by the blood of my fathers; that I had inhaled them with my first breath, and I would only lose them with my last; that if they could remove my objections to the institution, which I then exhibited, well — if not, they could expel me; but if they proceeded to further abuses, they must suffer the consequences. My objections were *not* removed; and I requested permission to withdraw. Soon after I left them they expelled and immediately commenced a most wicked persecution against me. The *professed* ministers of Christ, infidels, and drunkards, from Buffalo to Albany, were united to destroy my character! I was admonished by oral and epistolary communications to be on my guard, to carry arms; and so great was my personal danger, that my friends would not suffer me to ride alone from one town to another.* In short, they “opposed my interest, deranged my business, pointed me out as an unworthy and vicious vagabond, an object of contempt,” and “transferred *this* character after me;” and it would seem that they intended to do it “during my natural life!” The united

* Let the reader remember that the compiler of this work renounced Masonry in October, 1826 — was the first Mason who declared open hostility to the institution subsequent to the abduction of Morgan; and he will not be surprised in learning that his life was in jeopardy.

efforts of the fraternity to injure me, have, however, proved unavailing.

I soon became convinced that the peace of society, the salvation of my country, the present and eternal happiness of my fellow men, and the Glory of God, required the destruction of the institution. To accomplish this, I was confident but one effectual method could be adopted, and this was to make a full disclosure of its secrets. To this end I then exerted myself. After an interchange of minds with some of the patriots of Batavia and Le Roy, a convention of Masons opposed to the institution was called to meet on the 19th of February, 1827. This convention was composed of about forty, who after having deliberated upon the principles of the order, and binding nature of its obligations, resolved to make a revelation of its mysteries. They confirmed the "Illustrations" of William Morgan; published the oaths of twelve degrees of a higher order; appointed a committee to prepare all the degrees which could be obtained for the press; and adjourned to meet on the 4th of July following.

The committee, with much labor and expense, had all the degrees conferred in a Royal Arch Chapter, Encampment of Knights Templars, and orders of the Holy Cross, ready, and presented them to the convention on the 4th and 5th of July, which declared them correct, and ordered them to be published to the world.

The degrees of Mark, Past, and Most Excellent Masters, were obtained from Mrs. Morgan, as written by her husband; the Royal Arch, from an agent of the committee, (a Royal Arch Mason,) as given by Jeremy L. Cross, the Grand Lecturer of the United States; and those of the Encampment and Holy Cross, from a Knight of the Thrice Illustrious Order, as transcribed from a copy as given the Encampment at Le Roy, by the Grand Commander at Utica.

In consequence of the zeal manifested by the fraternity to stifle the excitement, I conceived that much good might be done by a compilation of the most important documents in

relation to the subject. By the advice of many friends, and under the patronage of a county and State convention, I undertook the work.

While preparing it for the press, I obtained from the *highest authority* thirty-three of the sublime and ineffable degrees, all of which I KNOW TO BE CORRECT, and I give them to the world *verbatim et literatim*.

But am I justified in pursuing this course? Will the law of God approve the violation of such solemn oaths? Passing by the arguments which might be adduced from the fact that the obligations were taken without a previous knowledge of their character — the assurances that they were not to interfere with my political or religious sentiments, when they are diametrically opposite to both — that I swore fealty to a professedly ancient, moral, benevolent, and righteous institution, when it proves to be “modern, corrupt, selfish, and unholy.” I rest the question upon the principles of moral obligation by which I expect to be judged, and by which I must stand or fall. Are the oaths of Free Masonry, then, congenial with the duties which I owe to God and my fellow men? If they are, I most certainly am bound to keep them; if not, to break them. By the principles of moral obligation I am required to promote God’s glory, and the best good of the universe. My swearing to love God and my neighbor does not enhance the obligation at all; for it says, “Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy strength, and with *all* thy mind, and thy neighbor *as thyself*.” It says this to the sinner and the saint — to the man who has sworn and to him who has not sworn, it is alike infinitely binding on all. It cannot be increased nor diminished — it can require no more — it can receive no less. If I swear to love God and keep his commandments, the oath is binding, because moral obligation made these requisitions before I took the oath, and the oath and moral obligation are in perfect harmony. If I swear to violate the command of God; for instance, to kill my neighbor, I am

bound to break my oath; for the Divine law says, "Thou shalt not kill." And my swearing to violate the command does not, cannot, render the obligation void. Moral obligation requires me to keep such secrets and such only as are calculated to promote God's glory and the best good of community; and my swearing does not affect the obligation at all. It also requires me to reveal those secrets, the keeping of which have a tendency to mar or prevent His glory and the best good of my neighbor; and my swearing to keep them does not, cannot, render the obligation void: for instance, if I had sworn to keep secret the intention of a highwayman to rob my neighbor's house and murder his family; to keep secret a plot against my country, the government of which is founded upon the principles of truth and justice; to keep secret a grand conspiracy formed by a powerful society, the object of which was, like that of the *Illuminati*, to abolish government and social order and extinguish Christianity — as the keeping of these secrets would be prejudicial to the interests of my neighbor, to the safety of my country, and the glory of God, the principles of moral obligation would require me to reveal them. If I had sworn to assist the robber, to unite in the plot, or conspiracy, my refusing to *act* in either case, *simply*, would not fulfill the duties which I should owe to my neighbor, my country, or my God. So if I did not *make known* the intention of the robber, *expose* the plot, or *reveal* the conspiracy, I should be guilty of a violation of moral obligation.

It will not be necessary here to inquire whether the oaths to keep the secrets of a brother, with or without exception, to deliver a companion "right or wrong," to "take vengeance on the traitors of Masonry," to "sacrifice all those who reveal the secrets of the order," are in harmony with the Divine law — but whether the principles of moral obligation require the keeping or revealing of Masonic secrets?

It will readily be admitted that the *existence* of the institution depends upon the keeping of its secrets inviolate. It will follow, then, that if the existence of the institution is

necessary, or has a tendency to promote God's glory and the well being of society, the principles of moral obligation requires me to keep its secrets, and by revealing them I am guilty of moral perjury! And on the other hand, if the institution is corrupt, has an evil tendency, is opposed to the order and well being of society and the glory of God, I am under moral obligation to break my oaths, and reveal its secrets to the world, that it may come to an end. My refusal to meet with or support the institution, is not sufficient; I must renounce *fealty* to the order, *reveal* its secrets, *oppose* its influence, and use my exertions to *destroy* it, or I am guilty of a violation of moral obligation.

Let the reader carefully and thoroughly examine the following documents and he will discover that Free Masonry, as a system, is dark, unfruitful, selfish, demoralizing, blasphemous, murderous, anti-republican, and anti-Christian — opposed to the glory of God and the good of mankind; and hence that the compiler in bursting asunder the bands of the fraternity and publishing their secrets to the world, is doing no more than is required by the principles of moral obligation — is but fulfilling the duties which he owes to God and his fellow men.

Warsaw, April 1, 1829.

DAVID BERNARD.

HISTORY OF FREE MASONRY:

Being the substance of remarks made in the State Convention at Albany, and reduced to form for the Anti-masonic Review and Monthly Magazine.

BY HENRY DANA WARD, A. M.

THE early history of Free Masonry, like that of Rome, is involved in obscurity. The conquerors of the world were not satisfied with the plain truth of their national origin. To have sprung from a band of lawless marauders, stained the pride of the Cæsars. They taught that the "*Eternal City*" was founded and first ruled by the son of Mars, whose name was Romulus; who was taken to the gods in a tempest of lightning, and became *Juvirinus*, the patron saint of the heathen city, and one of the chief gods of Rome. This was lofty and sonorous, and might be unexceptionable were it true.

Our modern *power*, which seeks with Roman ambition to lord it over the whole habitable earth, also styles itself *eternal*, as did Rome; deduces its origin from heaven; claims an inspired man for its lawgiver, and some mighty thing in the nature of the philosopher's stone for its secret—all which is equally credible, and as well attested, as that Romulus was nursed by a wolf, or Jupiter was a god that could save. And these Masonic fables are likewise told to cover the meanness of Free Masonry's origin: for she too sprung from a confederacy of lawless plunderers; and it mortifies the pride of the High Priests, it tops the vanity of the Grand Masters, and it makes the Prussian Sovereigns of Free Masonry to tremble for the security of their thrones, to be told that their boasted order sprung from the mire of the Rosierucians, and spread abroad over the face of the earth, from the licentious cupidity of its speculative fathers; that Free Masonry originated within the eighteenth century among men who sold Masonic characters for an appearance of mystery, but in truth for money.

Stone masons, in common with twenty-nine other trades and crafts, in the city of London, have been in the habit for centuries, of meeting in club for the purpose of improving in

the elements of their business, and of architecture. Each craft has its public hall, its admission fee, its coat of arms, and its charity fund. The companies are given by name, in the order of their rank, in Rees' Cyclopaedia, art. Company. And out of eighteen only whose form of government is particularly mentioned, sixteen are governed by a *Master*, two *Wardens*, and a various number of assistants. So Free Mason Lodges are governed; and the titles *Worshipful* and *Most Worshipful*, now peculiar to Free Masonry, were common to gentlemen of the sixteenth and seventeenth centuries, as Esquire and Honorable at the present day.

The Lord Mayor of London, at his election, makes himself *free*, that is, becomes a member of one of the twelve principal societies, (if he were not a member of one of them before;) "for these twelve," says the Cyclopaedia, "are not only the oldest but the richest; many of them having had the honor of kings and princes to be their members, and the apartments of their halls being fit to entertain a monarch." But *Masons* are not among the twelve first. Their rank is Hall, No. 31, in Basinghall street; charter A. D. 1677, in the reign of Charles II.

Some of these companies meet by prescriptive right. The oldest charter is that of the Parish Clerks', A. D. 1233, in the reign of Henry III. The Bakers', A. D. 1307, Edward II. Five others were chartered in the fourteenth century; eighteen in the fifteenth century; and some forty, and among them the stone masons, in the seventeenth century. Masonic historians claim the men for Free Masons, against whom a statute was passed in the 25th year of the reign of Edward III.; and again, in the reign of Henry VI., forbidding them to assemble in congregations or chapters. (See *Free Masonry's Library*, p. 25. *Hardie's Monitor*, p. 20. *Laurie's History of Masonry*, p. 94. *Encyclopedia, Britannica*, art. Masonry, sec. 62. et. alias.) Now Edward III. dealt with Englishmen of that day, as George III. would have dealt with Americans in his day—as if they were his slaves. A plague had swept away a fearful portion of the English population; and the scarcity of laborers caused all classes of mechanics to demand an increase of wages. Edward had several castles and magnificent edifices in building; and to make his money hold out, must compel the masons and mechanics to work at the old rates. To effect this, he issued an ordinance and enforced it by his sheriffs, who returned masons for the king's buildings, as they are wont to return juror's for the king's courts.

This was equally agreeable to the lords of Parliament as to himself; and accordingly it was enacted, A. D. 1350, that "as servants unwilling after the pestilence to serve without taking excessive wages, had been required to serve in their accustomed places at the rate they had received in the 20th year of Edward III.; and as it is given to the king to understand in this present parliament, that the servants have paid no regard to the said ordinance, but to their ease do withdraw from the service of great men and others, unless they have livery and wages to the double or trible of that they were wont to take in the said 20th year, and before, to the great damage of the great men, &c.; be ordained and established the things underwritten.

Chap. 1. Fixes the day and year wages of *farm servants*.

Chap. 2. Fixes the price of threshing all sorts of grain, by the quarter.

Chap. 3. Prescribes the wages of several sorts of artificers, and laborers; among whom "*carpenters and masons*" are particularly specified.

Chap. 4. Requires artificers to make oath that they will use their craft as they had done in the 20th year of the same Edward III.

See *Ruffhead's English Statutes*, vol. 1, p. 251.

Seventy-four years after the enactment of this statute, which is plainly applicable only to handicraftsmen and servants, Henry VI., in parliament, at Westminster, ordained that no confederacies and congregations shall be made by masons in their general chapters and assemblies, whereby the good course and effects of the statute of laborers (25th Edward III.) are violated and broken in subversion of law; and if any be they that cause such chapters and congregations to be assembled and holden, shall be adjudged felons; (Che's. 3. Just. p. 99.

The common pretence of Free Masons, that these statutes were levelled particularly against their mystic order, by the ignorance of bigoted priests, because the *secret* was not betrayed in the office of *auricular* confession, is too shallow after once reading the statutes, to cover the nakedness of the falsehood, or to conceal the evident duplicity of its first publishers. But one thing these statutes conclusively show, with the aid of Masonic historians, viz: That in the reign of Edward III. and Henry VI. there were no *Free Masons* in England, but stone masons, who met in general chapters, and assemblies, not to cultivate the knowledge of a wonderful mystery,

but to impede the execution of the laws, and to violate the statutes of the country.

With this view faithful history concurs. That a society, claiming the glories of Free Masonry, should have existed for ages, unnoticed by any writer, noble or contemptible, foolish or learned, is wholly incredible and unworthy of belief. To say nothing of former centuries, but confining our attention to the last three, the Puritans and the Presbyterians, the Cabalists and the Rosicrucians, the Gysies and the Necromancers, the Alchymists and the Jesuits, are liberally and often noticed by the various authors; but Free Masonry has not so much as a name until the eighteenth century, when it is frequently descanted upon, with an interest and copiousness increasing to this day. To a sound historical scholar, this fact is enough to overset the cob house of Masonic pretensions to antiquity, a fact which cannot be controverted, except by miserable shifts not worth our notice. In the books of an earlier date we read of the *fraternitas lathomorum*, or company of brick layers; but it requires not a lawyer to discern that these are the men against whom the statute of laborers was directed, in the 25th year of Edward III., and are *not* the men who have at this day in their Lodges the language of Eden, and the mysteries of the antediluvian world. This is irresistible truth; I challenge any man to turn its edge or break its point, or to show one particle of evidence to the contrary, except it proceed from the vainglorious boastings of the mystic order itself, which is not evidence, the witness being confessedly interested, and now stand publicly convicted of shameless duplicity and of atrocious falsehood in its book of constitutions, and its authorized publications. Of the same tenor is the fact that Papacy and Free Masonry cannot dwell together in peace; but we hear not a word of their disagreement until the eighteenth century. Certainly Papacy is older than one hundred years; and if Free Masonry be much above that, how did it previously escape a conflict which has never ceased since it first commenced, A. D. 1730 to 1740? The canons of the church require full and free confession to the priests from every good Catholic. The oaths of Free Masonry require absolute secrecy upon the transactions of the brethren, and of the lodge-room, from every good Mason. Now, these canons and oaths nowhere abide together without discord, and a deprivation of church privileges, and they could never harmonize for one moment. Therefore the time when they first fell out and contradicted each other, must

have been near the beginning of one or both of them. That time is determined by the Pope's bulls, A. D. 1738, and 1739. Wring and twist you may, brother Mason, but there is no escape; the date is correctly stated—*seventeen hundred and thirty-eight*. (See *Lawrie's History of Masonry*, p. 122. *Ency. Britt.* art. Masonry, last ed.)

What has been said is proof, not only that the account which Free Masonry gives of itself is erroneous, but is grossly erroneous; not only that the order was not organized by Solomon, and patronized by St. John, but that it had no existence in the days of Edward III. and of Henry VI. of England. The question becomes interesting. Whence did it originate: and who first promulgated its falsehoods?

The Rosicrucian mania sprung up in Germany, A. D. 1610, nearly. This puff of indefinable extravagance originated from the writings of — Andrea, a German, who amused himself with tales of spiritual wonder, and of mystical glory, as a *literary hoax*, in the style of Baron Monchausen's wonderful adventures, in his memoirs. The visionary minds of that day took Andrea's work in earnest. They claimed for the Rosy Cross philosophy in general, whatever is now particularly claimed for Free Masonry—a heavenly origin, a magic influence, a wonderful secret, and unbounded excellence. The universal medicine and the philosopher's stone, were gravely professed for the glory of its mystical laboratory; and to so great a pitch of extravagance did its vain professors run, that modern Free Masons are sober men in the comparison. This folly was greatly admired in England, by some men of a strange fancy, and of great learning; and by others publicly professing the black art. Among the former, the name of *Elias Ashmole*, the antiquary, stands conspicuous; and among the latter, *William Lilly*, the astrologer; and somewhere between them is *Robert Fludd*. This Ashmole is greatly accounted of as a brother, by Masonic historians; and is the first *accepted* Mason, claimed by Professor Robison. (See *Proofs of a Conspiracy*.) Ashmole himself says, "I was *elected* in Mason's Hall, Basinghall street, A. D. 1646." (See *Biog. Britt.*) This is the hall of the Stone Mason's Company, London; chartered A. D. 1677, thirty-one years after Ashmole's admission into its livery, and remaining to this day as it ever has been, in the possession of Stone Masons, a company distinct from and independent of, the modern Free Masons; and it is evident that Ashmole was only made *free* of the Mason's company, as his friend Lilly was

made *free* of the Salter's company; and as the Lord Mayor is usually made *free* of some one of the twelve principal companies of tradesmen or mechanics, in the city of London; and that Ashmole was *not* initiated, passed, and raised to the sublime degree of a Master Mason, as in a modern Lodge of Free Masons. Therefore the record must be *wrong* which makes Ashmole a Free Mason of the modern type. But Ashmole was made *free* of the Mason's company, and was a Rosicrucian, and a famous zealot for the philosopher's stone, which, in his own words, "is to convert the basest metals into perfect gold and silver, and flints into rubies, sapphires, emeralds, and diamonds." He further treats copiously upon "vegetable, magical, and angelic stones, with which Adam and the fathers before the flood, with Abraham, Moses, and Solomon, doubtless wrought many wonders; yet the utmost of their virtues they never understood." (*Biog. Britt.*) This Mr. Ashmole is honorably mentioned in the biographical dictionaries, and was a very learned man. He wrote a tremendous folio history of the order of the Garter; and founded the celebrated museum at Oxford. It is an undeniable fact, that the conceited mystery of the Rosicrucians, and their vainglorious pretences to everything good and great, and magical, or holy, are united with the emblems and working tools of a handicraft Mason; the trowel and level, square and compasses, and leather apron, to form this lying wonder of the nineteenth century, commonly called Free Masonry. This union did not take place in one day, nor until the false philosophy of the Rosicrucians fell into merited disgrace, and the sect run out. Ashmole died A. D. 1692, and with him the last of the Rosy Cross philosophers; but the spirit of this order, after lingering a few years among men of less note, passed by a species of metempsychosis into a new body, the company of handicraft Masons, with whom it first appears in the early part of the eighteenth century.

At the time of Ashmole's death, Sir *Christopher Wren* was at the head of the English architects; holding the office of a Deputy Surveyor of the King's buildings. In 1698, he was made by William III, Surveyor General of the public works; and in 1714 to 1718, for political considerations, he was removed from office by George I. All Masonic historians call Wren, Deputy Grand Master, at the time when he was Deputy Surveyor; and *Grand Master* of the Free Masons, at the time when he was Surveyor General to the throne. But in doing this they make a very short rope to hang themselves; for by

their own showing, the first Grand Lodge was formed A. D. 1717. Then how could Wren be Grand Master, A. D. 1698, nineteen years before there was a Grand Lodge? (See any Masonic history of the year 1717, *Preston*, *Dermott*, *Lawrie*, et alias.)

During this period, the Rosierucian pretensions were seeking, like a troubled spirit, for some resting place. The age was one of the most extravagant speculation; and moved by a strange desire of fame, and money, and convivialty, four companies of stone masons, who were left of those who had been associated in building the proud edifices of London, after the fire of 1666, met, the Lodge that had worked on St. Paul's church being at the head, and formed the Grand Lodge of London, in February, and elected their officers June 24, 1717. With a view to fill up their ranks and to increase their importance, they voted to *accept* men of other trades and professions, as members of the society. (See *Preston*, *Lawrie*, *Hardie*, *Tannehill*, et alias; and particularly the *Ahiman Rezon* of *Lawrence Dermott*, quoted in the 4th No. of the *Anti-Masonic Review*, and *Monthly Magazine*.)

Three years they struggled, accommodating the Rosierucian pretensions to the emblems of a handicraft Mason; and then, in 1720, burnt their papers for the benefit of the mystery. (See each of the above writers.) They give out that this bonfire was made "*by some too scrupulous brethren*," who feared that the secrets of Masonry would be exposed in the Book of Constitutions about to be published. But the smoke of that fire was not thick enough to envelope the origin of their mystic order in impenetrable obscurity. No doubt they hoped by burning their pretended parchments to destroy all evidence disproving their claim to immemorial customs, and to imscriptible rights; which claim was in a course of preparation for the public, in the dreaded Book of Constitutions.

After three more years the dreaded volume came forth from the hands of *Anderson* and *Desaguilliers*, or *Desaguiers*, and blowed the first strain of Masonic vainglory, and unearthly mystery, which is heard from any book, or printed treatise! *Anderson* and *Desaguilliers*, a Scotchman and a Frenchman, in London, were the men who first published to the world the high pretensions of Free Masonry—men of a low character and of a base spirit; whose Book of Constitutions of Masonry, was ushered from the press A. D. 1723, and is hardly older than our grandfathers! For the mean repute of the men and of their works, see *Prof. Robinson's Proofs of a Conspiracy*, p. p.

19 and 20, New York, edition; and *Lawrie*, p. 92. This volume of mock *constitutions* is the basis of all Masonic history; and its delusive statements have been servilely copied, and greatly magnified, until the mystic wonder has grown beyond the size and power of the fabled monsters of antiquity.

Now the false spirit of the Rosy Cross philosophy was fairly embodied with the emblems of a mechanic's society, and was brought forth by the Book of Constitutions in the form of Free Masonry. From the time of its birth the lying wonder began to run to and fro in the earth wherever British commerce could convey it; and charters for holding Masonic Lodges, were everywhere sold at a cash price, and an annual stipend by the Grand Lodge of London. To that Grand Lodge the inhabitants of most parts of continental Europe, of the East and West Indies, of Africa, and of America, paid an annual tribute for the right to confer the three degrees of *Morgan's* Masonry! The date, and the Grand Master who issued the warrant, are carefully recorded in Preston, Smith, Lawrie, Tannehill, and others, for holding Lodges in all quarters of the earth. A. D. 1729, Free Masonry was first introduced into the East Indies; 1730 the Grand Lodge of Ireland was formed; 1731 a patent was sent from England to erect a Lodge at the Hague; 1733 Free Masonry established itself in North America, at Boston; 1736 at Cape Coast, in Africa, and at Geneva, in Europe; in Scotland the same year the first Grand Master was elected; and so the triple-headed monster went round the world, while in its *teens*.

The higher degrees began to be added in France; the first notice of them is near A. D. 1740, in connection with the enthusiastic and learned chevalier *Ramsay*. (See *Robinson's Proofs of a Conspiracy*.) They were received and modified under the hand of Frederick of Prussia, and by the school of Voltaire were introduced from France into the United States, through the channel of Jews, A. D. 1760, and afterward. (See the grand circular of the Sublime Sovereigns of Masonry, *A. M. Review*, No. 4.) They first appear in a distinct shape in the United States A. D. 1796 and 1797; and already, in thirty years, the *Grand High Priests*, and *Most Excellent Kings*, and *General Grand Commanders* of the Order are as plenty as blackberries, and are in their own estimation superior as an Order to the legal authorities of the country.

LIGHT ON MASONRY.

DEGREE OF ENTERED APPRENTICE.

*A DESCRIPTION of the ceremonies used in opening a Lodge of Entered Apprentice Masons; which is the same in all the upper degrees, with the exception of the difference in the signs, due-guards, grips, pass-grips, words and their several names; all of which will be given and explained in their proper places as the work progresses.

One rap calls the Lodge to order; one calls up the Junior and Senior Deacons; two raps call up the subordinate officers; and three, all the members of the Lodge.

The Master having called the Lodge to order, and the officers all seated, the Master says to the Junior Warden, "Brother Junior, are they all Entered Apprentice Masons in the south?" *Ans.* "They are, Worshipful." Master of the Senior Warden, "Brother Senior, are they all Entered Apprentice Masons in the west?" *Ans.* They are, Worshipful." The Master then says, "They are in the east;" at the same time he gives a rap with the common gavel or mallet, which calls up both Deacons. Master to Junior Deacon, "Attend to that part of your duty, and inform the Tyler that we are about to open a Lodge of Entered Apprentice Masons; and direct him to tyle accordingly." The Tyler then steps to the door and gives three raps, which are answered by three from without: the Junior Deacon then gives one, which is also answered by the Tyler with one; the door is then partly opened, and the Junior Deacon delivers his message, and resumes his situation, and says, "The door is tyled Worshipful."

* The first three Degrees in Masonry here published, are as written by Capt. William Morgan: and are conferred in the Lodges in the western part of New York.

ful," (at the same time giving the due-guard, which is never omitted when the Master is addressed.) The Master to the Junior Deacon, "By whom?" *Ans.* "By a Master Mason without the door, armed with the proper implements of his office." Master to the Junior Deacon, "His duty there?" *Ans.* "To keep off all cowans and eave-droppers, see that none pass or repass without permission from the Master." [Some say without permission from the chair.] Master to Junior Deacon, "Brother Junior, your place in the Lodge?" *Ans.* "At the right hand of Senior Warden in the west." Master to the Junior Deacon, "Your business there, Brother Junior?" *Ans.* "To wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the Lodge, and take charge of the door." Master to Junior Deacon, "The Senior Deacon's place in the Lodge?" *Ans.* "At the right hand of the Worshipful Master in the east." [The Master, while asking the last question, gives two raps, which call up the subordinate officers.] Master to Senior Deacon, "Your duty there, Brother Senior?" *Ans.* "To wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the Lodge, attend to the preparation and introduction of candidates—and welcome and clothe all visiting Brethren," [i. e. furnish them with an apron.] Master to Senior Deacon, "The Secretary's place in the Lodge, Brother Senior?" *Ans.* "At the left hand of the Worshipful Master in the east." Master to the Secretary, "Your duty there Brother Secretary?" *Ans.* "The better to observe the Worshipful Master's will and pleasure; record the proceedings of the Lodge; transmit a copy of the same to the Grand Lodge, if required; receive all monies and money bills from the hands of the Brethren, pay them over to the Treasurer, and take his receipt for the same." The Master to the Secretary, "The Treasurer's place in the Lodge?" *Ans.* "At the right hand of the Worshipful Master." Master to Treasurer, "Your duty there, Brother Treasurer?" *Ans.* "Duly to observe the Worshipful Master's will and pleasure; receive all

monies and money bills from the hands of the Secretary; keep a just and true account of the same; pay them out by order of the Worshipful Master and consent of the Brethren." The Master to the Treasurer, "The Junior Warden's place in the Lodge, Brother Treasurer?" *Ans.* "In the south, Worshipful." Master to Junior Warden, "Your business there, Brother Junior?" *Ans.* "As the sun in the south, at high meridian, is the beauty and glory of the day, so stands the Junior Warden in the south, the better to observe the time; call the crafts from labor to refreshment; superintend them during the hours thereof; see that none convert the hours of refreshment into that of intemperance or excess; and call them on again in due season, that the Worshipful Master may have honor, and they pleasure and profit thereby." Master to Junior Warden, "The Senior Warden's place in the Lodge?" *Ans.* "In the west, Worshipful." Master to the Senior Warden, "Your duty there, brother Senior?" *Ans.* "As the sun sets in the west, to close the day, so stands the Senior Warden in the west, to assist the Worshipful Master in opening his Lodge; take care of the jewels and implements; see that none be lost; pay the craft their wages, if any be due; and see that none go away dissatisfied." Master to the Senior Warden, "The Master's place in the Lodge?" *Ans.* "In the east, Worshipful." Master to the Senior Warden, "His duty there?" *Ans.* "As the sun rises in the east to open and adorn the day, so presides the Worshipful Master in the east to open and adorn his Lodge; set his crafts to work with good and wholesome laws; or cause the same to be done. The Master now gives three raps, when all the brethren rise, and the Master taking off his hat, proceeds as follows: "In like manner so do I, strictly forbidding all profane language, private committees, or any other disorderly conduct whereby the peace and harmony of this Lodge may be interrupted while engaged in its lawful pursuits, under no less penalty than the bye-laws, or such penalty as a majority of the brethren present may see fit to

inflict. Brethren, attend to giving the signs." [Here Lodges differ very much. In some they declare the Lodge open as follows, before they give the signs:] The Master (all the Brethren imitating him) extends his left arm from his body so as to form an angle of about forty-five degrees, and holds his right hand transversely across his left, the palms thereof one inch apart. This is called the first sign of a Mason—is the sign of distress in this degree, and alludes to the position a candidate's hands are placed in when he takes the obligation of an Entered Apprentice Mason. The Master then draws his right hand across his throat, the hand open with the thumb next to the throat, and drops it down by his side. This is called the due-guard of an Entered Apprentice Mason, (many call it the sign,) and alludes to the penalty of an obligation. (See obligation.) The Master then declares the Lodge opened, in the following manner: "I now declare this Lodge of Entered Apprentice Masons duly opened, for the dispatch of business." The Senior Warden declares it to the Junior Warden, and he to the Brethren. "Come, Brethren, let us pray." One of the following prayers is used:

Most holy and glorious God! the great Architect of the Universe; the giver of all good gifts and graces: Thou hast promised that "Where two or three are gathered together in thy name, thou wilt be in the midst of them and bless them." In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings; that we may know and serve thee aright, and that all our actions may tend to thy glory, and our advancement in knowledge and virtue. And we beseech thee, O Lord God, to bless our present assembling; and to illumine our minds through the influence of the Sun of Righteousness, that we may walk in the light of thy countenance; and when the trials of our probationary state are over, be admitted into the temple not made with hands, eternal in the heavens. Amen. So mote it be.

Another prayer, as often used at opening as closing.

Behold how good and pleasant it is for brethren to dwell

together in unity; it is like the precious ointment upon the head that run down upon the beard, even Aaron's beard, that went down the skirts of his garment: as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, evermore. Amen. So mote it be.

The Lodge being now open and ready to proceed to business, the Master directs the Secretary to read the minutes of the last meeting, which naturally bring to view the business of the present.

If there are any candidates to be brought forward, that will be the first business attended to. I will, therefore, proceed with a description of the ceremonies used in the admission and initiation of a candidate in the first degree of Masonry.

A person wishing to become a Mason must get some one who is a Mason to present his petition to a lodge, when, if there are no serious objections, it will be entered on the minutes, and a committee of two or three appointed to inquire into his character, and report to the next regular communication. The following is the form of a petition used by a candidate; but a worthy candidate will not be rejected for the want of formality in his petition.

To the Worshipful Master Wardens and Brethren of Lodge
No. —, of Free and Accepted Masons.

The subscriber, residing in ———, of lawful age, and by occupation a ———, begs leave to state that unbiased by friends, and uninfluenced by mercenary motives, he freely and voluntarily offers himself a candidate for the mysteries of Masonry, and that he is prompt to solicit this privilege by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to his fellow creatures. Should his petition be granted, he will cheerfully conform to all the ancient and established usages and customs of the fraternity. (Signed) A. B.

At the next regular communication, (if no very serious objection appears against the candidate,) the ballot-boxes will

be passed. One black ball will reject a candidate. The boxes may be passed three times. The Deacons are the proper persons to pass them. One of the boxes has black and white beans, or balls in it, the other empty; the one with balls in it goes before, and furnishes each member with a black or white ball; the empty box follows and receives them. There are two holes in the top of his box with a small tube (generally) in each, one of which is black, and the other white, with a partition in the box. The members put both their balls into this box as their feelings dictate; when the balls are received, the box is presented to the Master, Senior, and Junior Wardens, who pronounce clear or not clear, as the case may be. The ballot proving clear, the candidate, (if present) is conducted into a small preparation room adjoining the Lodge, where he is asked the following questions, and gives the following answers. Senior Deacon to Candidate, "Do you sincerely declare upon your honor before these gentlemen, that, unbiassed by friends, uninfluenced by unworthy motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?" *Ans.* "I do." Senior Deacon to Candidate, "Do you sincerely declare, upon your honor before these gentlemen, that you are prompt to solicit the privileges of Masonry, by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow creatures?" *Ans.* "I do." Senior Deacon to candidate,* "Do you sincerely declare upon your honor before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the fraternity?" *Ans.* "I do." After the above questions are proposed and answered, and the result reported to the Master, he says, "Brethren, at the request of Mr. A. B. he has been proposed and accepted in regular form. I therefore recommend him as a proper candidate for the mysteries of

* The reader will here learn one reason why those who enter a Lodge, never come out, until they have taken a degree. The Candidate is made to promise upon his honor that he will "conform to all the ancient established usages and customs of the fraternity;" hence let him be ever

Masonry, and worthy to partake of the privileges of the fraternity; and in consequence of a declaration of his intentions voluntarily made, I believe he will cheerfully conform to the rules of the order." The candidate, during the time, is divested of all his apparel (shirt excepted) and furnished with a pair of drawers, kept in the Lodge for the use of candidates; the candidate is then blindfolded, his left foot bare, his right in a slipper, his left breast and arm naked, and a rope called a cable-tow round his neck and left arm, (the rope is not put around the arm in all Lodges,) in which posture the candidate is conducted to the door where he is caused to give, or the conductor gives three distinct knocks, which are answered by three from within, the conductor one more, which is also answered by one from within. The door is then partly opened and the Junior Deacon generally asks, "Who comes there? who comes there? who comes there?" The conductor, alias Senior Deacon, answers, "A poor blind candidate who has long been desirous of having and receiving a part of the rights and benefits of this worshipful Lodge dedicated (some say erected) to God and held forth to the holy order of St. John, as all true fellows and brothers have done, who have gone this way before him." The Junior Deacon then asks, "Is it of his own free will and accord he makes this request? Is he duly and truly prepared? worthy and well qualified? and properly avouched for?" All of which being answered in the affirmative, the Junior Deacon to Senior Deacon; "By what further rights does he expect to obtain this benefit?" *Ans.* "By being a man, free born, of lawful age, and under the tongue of good report." The Junior Deacon then says, "Since this is the case you will wait till the Worshipful Master in the east is made acquainted with his request, and his answer returned." The Junior Deacon repairs to the Master,

so much opposed to the ceremonies of initiation, or the oath of the degree, he cannot go back, for he feels bound by his promise. Should he, however, feel constrained to violate his word, the persuasions, and, if necessary the threats of the master and brethren compel him to go forward.

when the same questions are asked and answers returned at the door; after which the Master says, "Since he comes endowed with all these necessary qualifications, let him enter this worshipful Lodge in the name of the Lord and take heed on what he enters." The candidate then enters, the Junior Deacon at the same time pressing his naked left breast with the point of the compass, and asks the candidate, "Did you feel anything?" *Ans.* "I did." Junior Deacon to candidate, "what is it?" *Ans.* "A torture." The Junior Deacon then says, "as this is a torture to your flesh, so may it ever be to your mind and conscience, if ever you should attempt to reveal the secrets of Masonry unlawfully." The candidate is then conducted to the center of the Lodge, where he and the Senior Deacon kneel, and the Deacon says the following prayer:

"Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us! Endue him with a competency of thy divine wisdom, that by the secrets of our art, he may be the better enabled to display the beauties of holiness, to the honor of thy holy name. So mote it be. Amen!"

The Master then asks the candidate, "In whom do you put your trust?" *Ans.* "In God." The Master then takes him by the right hand and says, "Since in God you put your trust, arise, follow your leader and fear no danger." The Senior Deacon then conducts the candidate three times regularly round the Lodge, and halts at the Junior Warden in the south, where the same questions are asked and answers returned as at the door.

As the candidate and the conductor are passing round the room the Master reads the following passage of Scripture, and takes the same time to read it that they do to go round the Lodge three times:

"Behold how good and how pleasant it is for brethren to

dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment: as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forever more."

The candidate is then conducted to the Senior Warden in the west, where the same questions are asked and answers returned as before. From thence he is conducted to the Worshipful Master in the east, where the same questions are asked and answers returned as before. The Master likewise demands of him, from whence he came and whither he was traveling. The candidate answers, "From the west and traveling to the east." Master inquires: "Why do you leave the west and travel to the east?" *Ans.* "In search of light." Master then says, "Since the candidate is traveling in search of light, you will please conduct him back to the west from whence he came, and put him in the care of the Senior Warden, who will teach him how to approach the east, the place of light, by advancing upon one upright regular step, to the first step, his feet forming the right angle of an oblong square, his body erect at the altar before the Master, and place him in a proper position to take upon him the solemn oath or obligation of an Entered Apprentice Mason." The Senior Warden receives the candidate and instructs him as directed. He first steps off with the left foot and brings up the heel of the right into the hollow thereof—the heel of the right foot against the ankle of the left, will of course form the right angle of an oblong square. The candidate then kneels on his left knee, and places his right foot so as to form a square with the left; he turns his foot round until the ankle bone is as much in front of him as the toes on the left; the candidate's left hand is then put under the Holy Bible, square and compass, and the right hand on them. This is the position in which the candidate is placed when he takes upon him the oath or obligation of an Entered Apprentice Mason. As soon

as the candidate is placed in this position, the Worshipful Master approaches him, and says, "Mr. A. B. you are now placed in a proper position to take upon you the solemn oath or obligation of an Entered Apprentice Mason,† which I assure you is neither to affect your religion nor politics; if you are willing to take it, repeat your name and say after me;" [and although many have refused to take any kind of an obligation, and begged for the privilege of retiring, yet none have made their escape; they have been either coerced, or persuaded to submit. There are thousands who have never returned to the Lodge after they are initiated.] The following obligation is then administered:

"I, A. B., of my own free will and accord, in presence of Almighty God and this worshipful Lodge of Free and Accepted Masons, dedicated to God and held forth to the holy order of St. John, do hereby and hereon, most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal any part, or parts, art, or arts, point, or points of the secrets, arts and mysteries of ancient Free Masonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be a true and lawful brother Mason, or within the body of a just and lawfully constituted Lodge of such, and not unto him, nor unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination or lawful information. Furthermore, do I promise and swear that I will not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it on anything moveable or immoveable, under the whole canopy of heaven, whereby, or whereon the least letter,

† In many lodges this is put in the form of a question, thus: "Are you willing to take an obligation upon you that does not effect your politics or religion?" The promise "to conform," made before entering the Lodge, the "assurance that the oath is not to interfere with their political or religious principles," and the manner the obligation is administered,—only two or three words being repeated at a time, consequently not fully understood; are among the reasons which have led many great and good men to take oaths incompatible with the laws of God and our country.

figure, character, mark, stain, shadow, or resemblance of the same may become legible or intelligible to myself or any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness. To all of which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self evasion of mind in me whatever; binding myself under no less penalty, than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low-water mark, where the tide and ebb flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same.†

After the obligation the Master addresses the candidate in the following manner: "Brother, to you the secrets of Masonry are about unvailed, and a brighter sun never shone lustre on your eyes; while prostrate before this sacred altar, do you not shudder at every crime? have you not confidence in every virtue? May these thoughts ever inspire you with the most noble sentiments; may you ever feel that elevation of soul, that shall scorn a dishonest act. Brother, what do you most desire?" *Ans.* "Light." Master to brethren, "Brethren, stretch forth your hands and assist in bringing this new made brother from darkness to light." The members having formed a circle round the candidate, the Master says, "And God said, let there be light, and there was light." At the same time, all the brethren clap their hands, and stamp on the floor with their right foot as heavily as possible, the bandage dropping from the candidate's eyes at the same instant, which, after

† It is frequently said by Masons that the "penalties of masonic oaths are nothing; that no one is bound to inflict them, and that if Morgan was put to death by Masons, it was not done in conformity to masonic law." But if one part of the oath is nothing another part is nothing by the same rule. Any Mason, therefore, is at liberty to reveal masonry without exposing himself any more than he would if the oath was never administered. But if the penalties are not to be inflicted, why did they kill Morgan—and why is a Mason sworn that he will "use his most decided endeavors, by the blessing of God, to bring such person (the person who violates masonic law) to the most *strict* and *condign* PUNISHMENT agreeable to the *ancient rules* and usages of the fraternity?"

having been so long blind, and full of fearful apprehensions all the time, this great and sudden transition from perfect darkness to a light brighter (if possible) than the meridian sun in a mid summer day, sometimes produces an alarming effect. I once knew a man to faint on being brought to light; and his recovery was quite doubtful for some time; however, he did come to, but he never returned to the Lodge again. I have often conversed with him on the subject, he is yet living, and will give a certificate in support of the above statement at any time if requested.

After the candidate is brought to light, the Master addresses him as follows: "Brother, on being brought to light, you first discover three great lights in Masonry by the assistance of three lesser; they are thus explained; the three great lights in Masonry are the Holy Bible, Square and Compass.* The Holy Bible is given to us as a rule and guide for our faith and practice; the Square to square our actions, and the Compass to keep us in due bounds with all mankind, but more especially with the brethren. The three lesser lights are three burning tapers, or candles placed on candlesticks (some say, or candles on pedestals.) They represent the Sun, Moon, and Master of the Lodge, and are thus explained. As the Sun

*The Holy Bible is here said to be given to Masons as a rule and guide for their faith and practice. But I would ask, if Free Masonry is the same among all nations, (as is declared by the masonic writers,) how this is possible, when it is a well known fact, that but a small part of the human family are in possession of, or know anything about, the Bible? And if the Bible is received by Masons as a rule of faith and practice, why do they use a square and compass? Is not the Bible sufficient?

The truth is, masonry is not the same among all nations, only in some respects, and these are, the fundamental principles of the order. The appendages of the Institution differ according to the peculiar feelings and sentiments of the people among whom it exists. Hence in America, in a religious point of view, it has existed with difficulty: Masonic writers have been at a loss what to say on the subject, and in their extremity, one has called it "religion," another the "hand-maid of religion," a third the "twin-sister of Christianity," and a fourth that it was simply an institution of "morality and benevolence." To please the Christian the Bible is introduced,—to satisfy the infidel, the square and compass are added; the name of Christ is expunged from passages quoted, and the work of the Holy Ghost rejected, and all done in such a manner, that but few see the foul and monstrous imposition.

rules the day, and the Moon governs the night, so ought the Worshipful Master with equal regularity to rule and govern his Lodge, or cause the same to be done. You next discover me as Master of this Lodge, approaching you from the East upon the first step of Masonry, under the sign and due-guard of an Entered Apprentice Mason. (The sign and due-guard has been explained.) This is the manner of giving them. Imitate me as near as you can, keeping your position. First, step off with your left foot and bring the heel of the right into the hollow thereof so as to form a square." [This is the first step in Masonry.] The following is the sign of an Entered Apprentice Mason, and is the sign of distress in this degree; you are not to give it unless in distress. [It is given by holding your two hands transversely across each other, the right hand upwards and one inch from the left.] The following is the due-guard of an Entered Apprentice Mason. [This is given by drawing your right hand across your throat, the thumb next to your throat, your arm as high as the elbow in a horizontal position.] "Brother, I now present you my right hand in token of brotherly love and esteem, and with it the grip and name of the grip of an Entered Apprentice Mason." The right hands are joined together, as in shaking hands, and each sticks his thumb nail into the third joint or upper end of the fore finger; the name of the grip is *Boaz*, and is to be given in the following manner and no other; the Master first gives the grip and word, and divides it for the instruction of the candidate; the questions are as follows: The Master and candidate holding each other by the grip as before described, the Master says, "What is this?" *Ans.* "A grip." *Q.* "A grip of what?" *Ans.* "The grip of an Entered Apprentice Mason." *Q.* "Has it a name?" *Ans.* "It has." *Q.* "Will you give it to me?" *Ans.* "I did not so receive it, neither can I so impart it." *Q.* "What will you do with it?" *Ans.* "Letter it or halve it." *Q.* "Halve it and begin." *Ans.* "You begin." *Q.* "Begin you." *Ans.* "BO." *Q.* "AZ." *Ans.* "BOAZ." Master says, "Right, brother *Boaz*,

I greet you. It is the name of the left-hand pillar of the porch of King Solomon's Temple—arise, brother Boaz, and salute the Junior and Senior Wardens as such, and convince them that you have been regularly initiated as an Entered Apprentice Mason, and have got the sign, grip, and word." The Master returns to his seat while the Wardens are examining the candidate, and gets a lamb-skin or white apron, presents it to the candidate and observes, "Brother, I now present you with a lamb-skin or white apron; it is an emblem of innocence, and the badge of a Mason; it has been worn by kings, princes, and potentates of the earth, who have never been ashamed to wear it; it is more honorable than the diamonds of kings, or pearls of princesses, when worthily worn; it is more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter; or any other order that can be conferred upon you at this, or any other time, except it be in the body of a just and fully constituted Lodge; you will carry it to the Senior Warden in the west, who will teach you how to wear it as an Entered Apprentice Mason." The Senior Warden ties the apron on and turns up the flap instead of letting it fall down in front of the top of the apron. This is the way Entered Apprentice Masons wear, or ought to wear their aprons until they are advanced. The candidate is now conducted to the Master in the east, who says, "Brother, as you are dressed, it is necessary you should have tools to work with; I will now present you with the working tools of an Entered Apprentice Mason, which are the twenty-four inch gauge and common gavel; they are thus explained:—The twenty-four inch gauge is an instrument made use of by operative Masons to measure and lay out their work, but we as Free and Accepted Masons, make use of it for the more noble and glorious purpose of dividing our time. The twenty-four inches on the gauge, are emblematical of the twenty-four hours in the day, which we are taught to divide into three equal parts, whereby we find eight hours for the service of God, and a worthy distressed brother; eight hours for our

usual vocations; and eight hours for refreshment and sleep; the common gavel is an instrument made use of by operative Masons to break off the corners of rough stones; the better to fit them for the builder's use, but we as Free and Accepted Masons, use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living and lively stones, for that spiritual building, that house not made with hands, eternal in the Heavens.* I also present you with a new name; it is CAUTION, it teaches you as you are barely instructed in the rudiments of Masonry, that you should be cautious over all your words and actions, particularly when before the enemies of Masonry. I shall next present you with three precious jewels, which are a LISTENING EAR, a SILENT TONGUE, and a FAITHFUL HEART.

"A listening ear teaches you to listen to the instructions of the Worshipful Master; but more especially that you should listen the cries of a worthy distressed brother. A silent tongue teaches you to be silent while in the Lodge, that the peace and harmony thereof may not be disturbed, but more especially, that you should be silent before the enemies of Masonry, that the craft may not be brought into disrepute by your imprudence. A faithful heart teaches you to be faithful to the instructions of the Worshipful Master at all times, but more especially, that you should be faithful and keep and conceal the secrets of Masonry, and those of a brother when given to you in charge as such, that they may remain as secure and inviolable in your breast as in his own, before communicated to you. I further present you with

* Let it no longer be said, that "Masonry is not a religious Institution." But while we assert that it inculcates a system of religion, we affirm that it is not the religion of Jesus. There are in the world many religions, but all are false save one, and that is, of the Bible. Any system which professedly teaches a way to Heaven, is a system of religion: but that which points out a path, without a crucified Savior and the sanctifying influences of the Holy Comforter, is not only false, but in direct hostility to the true God, and the souls of men! Such a religious system is that of Masonry.

check words two ; their names are TRUTH and UNION, and are thus explained. Truth is a divine attribute, and the foundation of every virtue ; to be good and true, is the first lesson we are taught in Masonry ; on this theme we contemplate, and by its dictates endeavor to regulate our conduct ; hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

" Union, is that kind of friendship, which ought to appear conspicuous in every Mason's conduct. It is so closely allied to the divine attribute, truth, that he who enjoys the one, is seldom destitute of the other. Should interest, honor, prejudice, or human depravity, ever induce you to violate any part of the sacred trust we now repose in you, let these two important words, at the earliest insinuation, teach you to put on the check-line of truth, which will infallibly direct you to pursue that straight and narrow path which ends in the full enjoyment of the Grand Lodge above ; where we shall all meet as Masons and members in the same family, in peace, harmony, and love ; where all discord on account of politics, religion, or private opinion shall be unknown, and banished from within our walls.

" Brother, it has been a custom from time immemorial to demand or ask from a newly made brother something of a metallic kind, not so much on account of its intrinsic value, but that it may be deposited in the archives of the Lodge, as a memorial that you was herein made a Mason ;—a small trifle will be sufficient ;—anything of a metallic kind will do ; if you have no money, any thing of a metallic nature will be sufficient ; even a button will do." [The candidate says he has nothing about him ; it is known he has nothing.] " Search yourself," the Master replies. He is assisted in searching, nothing is found ; " perhaps you can borrow a trifle," says the Master. [He tries to borrow, none will lend him — he proposes to go into the other room where his clothes are ; he is

not permitted. If a stranger he is very much embarrassed.] Master to candidate, "Brother, let this ever be a striking lesson to you, and teach you, if you should ever see a friend, but more especially a brother in a like penniless situation, to contribute as liberally to his relief as his situation may require, and your abilities will admit without material injury to yourself or family." Master to Senior Deacon, "You will conduct the candidate back from whence he came, and invest him of what he has been divested, and let him return for further instruction. A zealous attachment to these principles will ensure public and private esteem. In the State, you are to be a quiet and peaceable subject, true to your government and just to your country; you are not to countenance disloyalty, but faithfully submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor be particularly careful to avoid censure or reproach. Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations; for these are on no account to be neglected: neither are you to suffer your zeal for the institution to lead you into argument with those, who, through ignorance, may ridicule it. At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give as you will be to receive information. Finally, keep sacred and inviolable the mysteries of the order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to commend him, unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects."

The work of the evening being over, I will proceed to give a description of the manner of closing the Lodge. It is a

very common practice in Lodges to close a Lodge of Entered Apprentices, and open a Lodge of Fellow Crafts, and close that, and open a Master Mason's Lodge, all in the same evening.

Some brother generally makes a motion that the Lodge be closed; it being seconded and carried:—

The Master to the Junior Deacon—"Brother Junior," [giving one rap which calls up both Deacons,] "the first as well as the last care of a Mason?" *Ans.* "To see the Lodge tyled, Worshipful." Master to the Junior Deacon, "Attend to that part of your duty, and inform the Tyler that we are about to close this Lodge of Entered Apprentice Masons, and direct him tye accordingly." The Junior Deacon steps to the door and gives three raps, which are answered by the Tyler with three more; the Junior Deacon then gives one, which is also answered by the Tyler by one. The Junior Deacon then opens the door, delivers his message, and resumes his place in the Lodge, and says, "The door is tyled, Worshipful." Master to Junior Deacon, "By whom?" *Ans.* "By a Master Mason without the door, armed with the proper implements of his office." Master to Junior Deacon, "His business there?" *Ans.* "To keep off all cowans and eavesdroppers, and see that none pass or repass without permission from the chair." Master to Junior Deacon, "Your place in the Lodge, Junior?" *Ans.* "At the right hand of the Senior Warden in the west." Master to Junior Deacon, "Your duty there?" *Ans.* "To wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the Lodge, and take charge of the door." Master to the Junior Deacon, "The Senior Deacon's place in the Lodge?" *Ans.* "At the right hand of the Worshipful Master in the east." Master to Senior Deacon, "Your duty there, brother Senior?" *Ans.* "To wait on the Worshipful Master and Wardens; act as their proxy in the active duties of the Lodge; attend to the preparation and introduction of candidates; receive and clothe all visiting brethren." Master to the Senior Deacon, "The

Secretary's place in the Lodge?" *Ans.* "At your left hand, Worshipful." Master to Secretary, "Your duty there, brother Secretary?" *Ans.* "Duly to observe the Master's will and pleasure; record the proceedings of the Lodge; transmit a copy of the same to the Grand Lodge, if required; receive all monies and money bills from the hands of the brethren; pay them over to the Treasurer, and take his receipt for the same." Master to the Secretary, "The Treasurer's place in the Lodge?" *Ans.* At the right hand of the Worshipful Master." Master to Treasurer, "Your business there, brother Treasurer?" *Ans.* "Duly to observe the Worshipful Master's will and pleasure; receive all monies and money bills from the hands of the Secretary; keep a just and accurate account of the same; pay them out by order of the Worshipful Master and consent of the brethren." Master to the Treasurer, "The Junior Warden's place in the Lodge?" *Ans.* "In the south, Worshipful." Master to the Junior Warden, "Your business there, brother Junior?" *Ans.* "As the sun in the south, at high meridian, is the beauty and glory of the day; so stands the Junior Warden in the south at high twelve, the better to observe the time; call the crafts from labor to refreshment; superintend them during the hours thereof; see that none convert the purposes of refreshment into that of excess or intemperance; call them on again in due season; that the Worshipful Master may have honor, and they pleasure and profit thereby." The Master to the Junior Warden, [I wish the reader to take particular notice, that in closing the Lodge, the Master asks the Junior Warden as follows:—"The Master's place in the Lodge?" and in opening he asks the Senior Warden the same question,] "The Master's place in the Lodge?" *Ans.* "In the east, Worshipful." Master to Junior Warden, "His duty there?" *Ans.* "As the sun rises in the east to open and adorn the day; so presides the Worshipful Master in the east, to open and adorn his Lodge; set his crafts to work with good and wholesome laws, or cause the same to be done." Master to Junior War-

den, "The Senior Warden's place in the Lodge?" *Ans.* "In the west, Worshipful." Master to Senior Warden, "Your business there, brother Senior?" *Ans.* "As the sun sets in the west to close the day, so stands the Senior Warden in the west to assist the Worshipful Master in opening and closing the Lodge; take care of the jewels and implements; see that none be lost; pay the craft their wages, if any be due; and see that none go away dissatisfied." The Master now gives three raps, when all the brethren rise, and the Master asks, "Are you all satisfied?" They answer in the affirmative, by giving the due-guard.

Should the Master discover that any declined giving it, inquiry is immediately made why it is so; and if any member is dissatisfied with any part of the proceedings, or with any brother, the subject is immediately investigated. Master to the brethren, "Attend to giving the signs; as I do, so do you give them downwards;" [which is by giving the last in opening, first in closing. In closing, on this degree, you first draw your right hand across your throat, as herein before described, and then hold your two hands over each other as before described. This is the method pursued through all the degrees; and when opening on any of the upper degrees, all the signs, of all the preceding degrees, are given before you give the signs of the degree on which you are opening.] This being done, the Master proceeds, "I now declare this Lodge of Entered Apprentice Masons regularly closed in due and ancient form. Brother Junior Warden, please inform brother Senior Warden, and request him to inform the brethren that it is my will and pleasure that this Lodge of Entered Masons be now closed, and stand closed until our next regular communication, unless a case or cases of emergency shall require earlier convention, of which every member shall be notified; during which time it is seriously hoped and expected that every brother will demean himself as becomes a Free and Accepted Mason." Junior Warden to Senior Warden, "Brother Senior, it is the Worshipful Master's will and pleas-

ure that this Lodge of Entered Apprentice Masons be closed, and stand closed until our next regular communication, unless a case or cases of emergency shall require earlier convention, of which every brother shall be notified; during which time it is seriously hoped and expected that every brother will demean himself as becomes a Free and Accepted Mason." Senior Warden to the brethren, "Brethren, you have heard the Worshipful Master's will and pleasure as communicated to me by Brother Junior; so let it be done." Master to the Junior Warden, "Brother Junior, how do Masons meet?" *Ans.* "On the level." Master to Senior Warden, "How do Masons part?" *Ans.* "On the square." Master to the Junior and Senior Wardens, "Since we meet on the level, Brother Junior, and part on the square, Brother Senior, so let us ever meet and part in the name of the Lord." Here follows a prayer, sometimes used. Master to the brethren, "Brethren, let us pray."

"Supreme Architect of the universe! accept our humble praises for the many mercies and blessings which thy bounty has conferred upon us, and especially for this friendly and social intercourse. Pardon, we beseech thee, whatever thou hast seen amiss in us since we have been together; and continue to us thy presence, protection, and blessing. Make us sensible of the renewed obligations we are under to love thee supremely, and to be friendly to each other. May all our irregular passions be subdued, and may we daily increase in Faith, Hope, and Charity; but more especially in that charity which is the bond of peace, and perfection of every virtue. May we so practice thy precepts, that, through the merits of the Redeemer, we may finally obtain thy promises, and find an acceptance through the gates, and into the temple and city of our God. So mote it be. Amen."

A Benediction, oftener used at closing, than the preceding prayer.

"May the blessings of Heaven rest upon us, and all regular Masons! May brotherly love prevail, and every moral and social virtue cement us. So mote it be. Amen."

After the prayer the following charge ought to be delivered; but it is seldom attended to; in a majority of Lodges it is never attended to:

Master to brethren, "Brethren, we are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties which you have heard so frequently inculcated, and so forcibly recommended in this Lodge. Remember that around this altar you have promised to befriend and relieve every brother who shall need your assistance. You have promised, in the most friendly manner, to remind him of his errors, and aid a reformation. These generous principles are to extend further: Every human being has a claim upon your kind offices. Do good unto all. Recommend it more 'especially to the household of the faithful.' Finally, brethren, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with and bless you."

In some Lodges, after the charge is delivered, the Master says, "Brethren, form on the square." When all the brethren form a circle, and the Master, followed by every brother, [except in using the words,] says, "And God said, let there be light, and there was light." At the same moment that the last of these words drops from the Master's lips, every member stamps with his right foot on the floor, and at the same instant bring their hands together with equal force, and in such perfect unison with each other, that persons situated so as to hear it, would suppose it the precursor of some dreadful catastrophe. This is called "*the shock*."

Having described all the ceremonies and forms appertaining to the opening of a Lodge of Entered Apprentice Masons; setting them to work; initiating a candidate, and closing a Lodge; I will now proceed give a lecture on this degree. It is divided into three sections. The lecture is nothing more or less than a recapitulation of the preceding ceremonies and forms by way of question and answer, and fully explains the same. In fact, the ceremonies and forms (generally Masonic-

ally called *the work*,) and lecture are so much the same that he who possesses a knowledge of the lectures cannot be destitute of a knowledge of what the ceremonies and forms are. As the ceremonies used in opening and closing are the same in all the degrees, it is thought best to give the whole one insertion; it being the sincere wish of the writer, that every reader should perfectly understand all the formulas of the whole Masonic fabric, as he then will thereby be able to form correct opinions of the propriety or impropriety, advantages or disadvantages of the same.

First Section of the Lecture on the First Degree of Masonry.

Q. From whence came you as an Entered Apprentice Mason?

A. From the holy Lodge of St. John at Jerusalem.

Q. What recommendations do you bring?

A. Recommendations from the Worshipful Master, Wardens and Brethren of that Right Worshipful Lodge, whom greet you.

Q. What comest thou hither to do?

A. To learn to subdue my passions, and improve myself in the secret arts and mysteries of ancient Free Masonry.

Q. You are a Mason, then, I presume? *A.* I am.

Q. How do you know that you are a Mason?

A. By being often tried, never denied and willing to be tried again.

Q. How shall I know you to be a Mason?

A. By certain signs and a token.

Q. What are signs?

A. All right angles, horizontals, and perpendiculars.

Q. What is a token?

A. A certain friendly and brotherly grip whereby one Mason may know another in the dark as well as in the light.

Q. Where was you first prepared to be a Mason?

A. In my heart.

Q. Where secondly?

A. In a room adjacent to the body of a just and lawfully constituted Lodge of such.

Q. How was you prepared?

A. By being divested of all metals, neither naked nor clothed, barefoot nor shod, hoodwinked with a Cable Tow* about my neck, in which situation I was conducted to the door of the Lodge.

Q. You being hood-winked how did you know it to be a door?

A. By first meeting with resistance and afterward gaining admission.

Q. How did you gain admission?

A. By three distinct knocks from without, answered by the same from within?

Q. What was said to you from within?

A. Who comes there, who comes there, who comes there.

Q. Your answer?

A. A poor blind candidate who has long been desirous of having and receiving a part of the rights and benefits of this Worshipful Lodge dedicated to God, and held forth to the holy order of St. John, as all true fellows and brothers have done, who have gone this way before me.

Q. What further was said to you from within?

A. I was asked if it was of my own free will and accord I made this request; if I was duly and truly prepared, worthy and well qualified; all of which being answered in the affirmative, I was asked by what further rights I expected to obtain so great a favor or benefit.

Q. Your answer? A. By being a man, free born, of lawful age and well recommended.

Q. What was then said to you?

A. I was bid to wait till the Worshipful Master in the east was made acquainted with my request and his answer returned.

* Three miles long.

Q. After his answer returned what followed? A. I was caused to enter the Lodge.

Q. How?

A. On the point of some sharp instrument pressing my naked left breast in the name of the Lord.

Q. How was you then disposed of?

A. I was conducted to the center of the Lodge and there caused to kneel for the benefit of a prayer. [See page 25.]

Q. After prayer what was said to you?

A. I was asked in whom I put my trust.

Q. Your answer? A. In God.

Q. What followed?

A. The Worshipful Master took me by the right hand and said, since in God you put your trust, arise, follow your leader and fear no danger.

Q. How was you then disposed of?

A. I was conducted three times regularly around the Lodge and halted at the Junior Warden in the south, where the same questions were asked and answers returned as at the door.

Q. How did the Junior Warden dispose of you?

A. He ordered me to be conducted to the Senior Warden in the west, where the same questions were asked and answers returned as before.

Q. How did the Senior Warden dispose of you?

A. He ordered me to be conducted to the Worshipful Master in the east, where the same questions were asked and answers returned as before, who likewise demanded of me from whence I came and whither I was traveling

Q. Your answer?

A. From the west and traveling to the east?

Q. Why do you leave the west and travel to the east?

A. In search of light.

Q. How did the Worshipful Master then dispose of you?

A. He ordered me to be conducted back to the west from

whence I came, and put in care of the Senior Warden, who taught me how to approach the east, the place of light, by advancing upon one upright regular step to the first step, my feet forming the right angle of an oblong square, my body erect at the altar before the Worshipful Master.

Q. What did the Worshipful Master do with you?

A. He made an Entered Apprentice Mason of me.

Q. How? A. In due form.

Q. What was that due form?

A. My left knee bare bent, my right forming a square; my left hand supporting the Holy Bible, Square and Compass; I took upon me the solemn oath or obligation of an Entered Apprentice Mason. [See page 27.]

Q. After you had taken your obligation what was said to you?

A. I was asked what I most desired.

Q. Your answer? A. Light.

Q. Was you immediately brought to light?

A. I was.

Q. How?

A. By the direction of the Master and assistance of the brethren.

Q. What did you first discover after being brought to light?

A. Three great lights in Masonry, by the assistance of three lesser.

Q. What were those three great lights in Masonry?

A. The Holy Bible, Square, and Compass.

Q. How are they explained?

A. The Holy Bible is given to us as a guide for our faith and practice; the Square to square our actions; and the Compass to keep us in due bounds with all mankind, but more especially with the brethren.

Q. What were those three lesser lights?

A. Three burning tapers, or candles on candle-sticks.

Q. What do they represent?

A. The Sun, Moon, and Master of the Lodge.

Q. How are they explained?

A. As the Sun rules the day and the Moon governs the night, so ought the Worshipful Master to use his endeavors to rule and govern his Lodge with equal regularity, or cause the same to be done.

Q. What did you next discover?

A. The Worshipful Master approaching me from the east, under the sign and due-guard of an Entered Apprentice Mason, who presented me with his right hand in token of brotherly love and esteem, and proceeded to give me the grip and word of an Entered Apprentice Mason, and bid me arise and salute the Junior and Senior Wardens, and convince them that I had been regularly initiated as an Entered Apprentice Mason, and was in possession of the sign, grip, and word.

Q. What did you next discover?

A. The Worshipful Master a second time approaching me from the east, who presented me with a lambskin or white apron, which he said was an emblem of innocence, and the badge of a Mason; that it had been worn by kings, princes, and potentates, of the earth, who had never been ashamed to wear it; that it was more honorable than the diadems of kings, or pearls of princesses, when worthily worn; and more ancient than the Golden Fleece, or Roman Eagle, more honorable than the star or garter, or any other order that could be conferred upon me at that time, or any time thereafter, except it be in the body of a just and lawfully constituted Lodge of Masons; and bid me carry it to the Senior Warden in the west, who taught me how to wear it as an Entered Apprentice Mason.

Q. What was you next presented with?

A. The working tools of an Entered Apprentice Mason.

Q. What were they?

A. The twenty-four inch gauge and common gavel.

Q. How were they explained?

A. The twenty-four inch gauge is an instrument made use of by operative Masons to measure and lay out their work; but we as Free and Accepted Masons are taught to make use of it

for the more noble and glorious purpose of dividing our time. The twenty-four inches on the gauge are emblematical of the twenty-four hours in the day, which we are taught to divide into three equal parts, whereby we find eight hours for the service of God, and a worthy distressed brother ; eight hours for our usual vocation, and eight hours for refreshment and sleep. The common gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use ; but we, as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as lively and living stones for that spiritual building, that house not made with hands, eternal in the heavens.

Q. What was you next presented with ?

A. New name.

Q. What was that ? A. Caution.

Q. What does it teach ?

A. It teaches me as I was barely instructed in the rudiments of Masonry, that I should be cautious over all my words and actions, especially when before its enemies.

Q. What was you next presented with ?

A. Three precious jewels.

Q. What were they ?

A. A listening ear, a silent tongue and a faithful heart.

Q. What do they teach ?

A. A listening ear teaches me to listen to the instruction of the Worshipful Master, but more especially that I should listen to the calls and cries of a worthy distressed brother. A silent tongue teaches me to be silent in the Lodge, that the peace and harmony thereof may not be disturbed ; but more especially that I should be silent when before the enemies of Masonry. A faithful heart, that I should be faithful to the instructions of the Worshipful Master at all times ; but more

especially that I should be faithful and keep and conceal the secrets of Masonry, and those of a brother, when delivered to me in charge as such, that they may remain as secure and inviolable in my breast as in his own, before communicated to me.

Q. What was you next presented with?

A. Check-words two.

Q. What were they? A. Truth and Union.

Q. How explained?

A. Truth is a divine attribute, and the foundation of every virtue. To be good and true are the first lessons we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct: hence, while influenced by this principle, hypocrisy and deceit are unknown amongst us; sincerity and plain dealing distinguishes us; and the heart and tongue join in promoting each others welfare, and rejoicing in each others prosperity.

Union is that kind of friendship that ought to appear conspicuous in the conduct of every Mason. It is so closely allied to the divine attribute, Truth, that he who enjoys the one is seldom destitute of the other. Should interest, honor, prejudice, or human depravity ever influence you to violate any part of the sacred trust we now repose in you, let these two important words, at the earliest insinuation, teach you to put on the check-line of Truth, which will infallibly direct you to pursue that strait and narrow path, which ends in the full enjoyment of the Grand Lodge above, where we shall all meet as Masons and members of one family; where all discord on account of religion, politics, or private opinion, shall be unknown and banished from within our walls.

Q. What followed?

A. The Worshipful Master in the east made a demand of me of something of a metallic kind, which, he said, was not so much on account of its intrinsic value, as that it might be deposited in the archives of the Lodge, as a memorial that I had therein been made a Mason.

Q. How did the Worshipful Master then dispose of you?

A. He ordered me to be conducted out of the Lodge, and invested of what I had been divested, and returned for further instructions.

Q. After you returned how was you disposed of?

A. I was conducted to the north east corner of the Lodge, and there caused to stand upright like a man, my feet forming a square, and received a solemn injunction, ever to walk and act uprightly before God and man, and in addition thereto received the following charge. [For this charge see page 33.]

SECOND SECTION.

Q. Why was you divested of all metals when you was made a Mason?

A. Because Masonry regards no man on account of his wordly wealth or honors; it is therefore the internal, and not the external qualification that recommends a man to Masons.

Q. A second reason?

A. There was neither the sound of an ax, hammer, or any other metal to be heard at the building of king Solomon's temple.

Q. How could so stupendous a fabric be erected without the sound of ax, hammer, or any other metal tool?

A. All the stones were hewed, squared and numbered in the quarries where they were raised, all the timbers felled and prepared in the forests of Lebanon, and carried down to Joppa on floats, and taken from thence up to Jerusalem and set up with wooden malls, prepared for that purpose; which, when completed, every part thereof fitted with that exact nicety, that it had more the resemblance of the handy workmanship of the Supreme Architect of the universe, than of human hands.

Q. Why was you neither naked nor clothed?

A. As I was an object of distress at that time, it was to

remind me, if ever I saw a friend, more especially a brother, in a like distressed situation, that I should contribute as liberally to his relief as his situation required, and my abilities would admit, without material injury to myself or family.

Q. Why was you neither barefoot nor shod?

A. It was an ancient Israelitish custom, adopted among Masons; and we read in the book of Ruth concerning their mode and manner of changing and redeeming, and to conform all things, a brother plucked off his shoe and gave it to his neighbor, and that was testimony in Israel. This then, therefore, we do in confirmation of a token, and as a pledge of our fidelity; thereby signifying that we will renounce our own will in all things, and become obedient to the laws of our ancient institutions.

Q. Why was you hood-winked?

A. That my heart might conceive before my eyes beheld the beauties of Masonry.

Q. A second reason?

A. As I was in darkness at that time, it was to remind me that I should keep the whole world so respecting Masonry.

Q. Why had you a Cable-Two about your neck?

A. In case I had not submitted to the manner and mode of my initiation that I might have been led out of the Lodge without seeing the form and beauties thereof.

Q. Why did you give three distinct knocks at the door?

A. To alarm the Lodge, and let the Worshipful Master, Wardens and Brethren know that a poor blind candidate prayed admission.

Q. What do those three distinct knocks allude to?

A. A certain passage in Scripture wherein it says, "Ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you."

Q. How did you apply this to your then case in Masonry?

A. I asked the recommendations of a friend to become a Mason; I sought admission through his recommen-

dations and knocked, and the door of Masonry opened unto me.

Q. Why was you caused to enter on the point of some sharp instrument pressing your naked left breast in the name of the Lord?

A. As this was a torture to my flesh, so might the recollection of it ever be to my flesh and conscience, if ever I attempted to reveal the secrets of Masonry unlawfully.

Q. Why was you conducted to the center of the Lodge and there caused to kneel for the benefit of a prayer?

A. Before entering on this, or any other great and important undertaking, it is highly necessary to implore a blessing from Deity.

Q. Why was you asked in whom you put your trust?

A. Agreeable to the laws of our ancient institution, no Atheist could be made a Mason; it was therefore necessary that I should believe in Deity; otherwise, no oath or obligation could bind me.

Q. Why did the Worshipful Master take you by the right hand, and bid you rise, follow your leader, and fear no danger?

A. As I was in darkness at that time and could neither foresee nor avoid danger, it was to remind me that I was in the hands of an affectionate friend, in whose fidelity I might with safety confide.

Q. Why was you conducted three times regularly round the Lodge?

A. That the Worshipful Master, Wardens, and brethren might see that I was duly and truly prepared.

Q. Why did you meet with those several obstructions on the way?

A. This, and every other Lodge is, or ought to be a true representation of king Solomon's temple, which when completed, had guards stationed at the east, west, and south gates.

Q. Why had they guards stationed at those several gates?

A. To prevent any one from passing, or repassing that was not duly qualified.

Q. Why did you kneel on your left knee and not on your right, or both?

A. The left side has ever been considered the weakest part of the body; it was, therefore, to remind me that that part I was then taking upon me, was the weakest part of Masonry, it being that only of an Entered Apprentice.

Q. Why was your right hand placed on the Holy Bible, Square and Compass, and not your left, or both?

A. The right hand has ever been considered the seat of fidelity, and our ancient brethren worshiped Deity under the names of FIDES; which has sometimes been represented by two right hands joined together; at others, by two human figures holding each other by the right hand; the right hand, therefore, we use in this great and important undertaking, to signify, in the strongest manner possible, the sincerity of our intentions in the business we are engaged.

Q. Why did the Worshipful Master present you with a lamb-skin, or white apron?

A. The lamb-skin has in all ages been deemed an emblem of innocence; he, therefore, who wears the lamb-skin, as a badge of a Mason, is thereby continually reminded of that purity of life and rectitude of conduct, which is so essentially necessary to our gaining admission into the celestial Lodge above, where the Supreme Architect of the universe presides.

Q. Why did the Master make a demand of you for something of a metallic nature?

A. As I was in a poor and pennyless situation at the time, it was to remind me if ever I saw a friend, but more especially a brother, in the like poor and pennyless situation, that I should contribute as liberally to his relief as my abilities would admit and his situation required, without injuring myself or family.

Q. Why was you conducted to the northeast corner of the Lodge, and there caused to stand upright, like a man, your feet forming a square, receiving at the same time, a solemn charge to walk and act uprightly before God and man?

A. The first stone in every Masonic edifice is, or ought to be, placed at the northeast corner; that being the place where an Entered Apprentice Mason receives his first instructions to build his future Masonic edifice upon.

THIRD SECTION.

Q. We have been saying a good deal about a Lodge; I want to know what constitutes a Lodge?

A. A certain number of Free and Accepted Masons, duly assembled in a room, or place, with the Holy Bible, Square, and Compass, and other Masonic implements, with a charter from the Grand Lodge empowering them to work.

Q. Where did our ancient brethren meet before Lodges were erected?

A. On the highest hills, and in the lowest vales.

Q. Why on the highest hills, and in the lowest vales?

A. The better to guard against cowans and enemies, either ascending or descending, that the brethren might have timely notice of their approach to prevent being surprised.

Q. What is the form of your Lodge?

A. An oblong square.

Q. How long? A. From east to west.

Q. How wide? A. Between north and south.

Q. How high?

A. From the surface of the earth to the highest heavens.

Q. How deep? A. From the surface to the centre.

Q. What supports your Lodge?

A. Three large columns or pillars.

Q. What are their names?

A. Wisdom, Strength, and Beauty.

Q. Why so?

A. It is necessary there should be Wisdom to contrive, Strength to support, and Beauty to adorn all great and important undertakings, but more especially this of ours.

Q. Has your Lodge any covering?

A. It has; a clouded canopy, or starry-decked heaven, where all good Masons hope to arrive.

Q. How do you hope to arrive there ?

A. By the assistance of Jacob's ladder.*

Q. How many principal rounds has it got? A. Three.

Q. What are their names ?

A. Faith, Hope, and Charity.

Q. What do they teach ?

A. Faith in God, Hope in immortality, and Charity to all mankind.

Q. Has your Lodge any furniture ?

A. It has ; the Holy Bible, Square, and Compass.

Q. To whom do they belong ?

A. The Bible to God ; the Square to the Master ; and the Compass to the Craft.

Q. How explained ?

A. The Bible to God, it being the inestimable gift of God to man, for his instruction to guide him through the rugged paths of life : the Square to the Master, it being the proper emblem of his office : the Compass to the Craft, by a due attention to which, we are taught to limit our desires, curb our ambition, subdue our irregular appetites, and keep our passions and prejudices in due bounds with all mankind, but more especially with the brethren.

Q. Has your Lodge any ornaments ?

A. It has ; the Mosaic or chequered pavement ; the indented tassel ; that beautiful tessellated border which surrounds it, with the blazing star in the centre.

Q. What do they represent ?

A. The Mosaic or chequered pavement, represents this world, which, though chequered over with good and evil, yet brethren may walk together thereon and not stumble. The

* The ladder which Jacob saw, undoubtedly represented the way of life and salvation through our Lord Jesus Christ. The rounds in that ladder: the several steps He took in the great work of redemption. The angels of God are sent forth, through this medium, to minister unto them who shall be the heirs of salvation; and not upon the principles of faith, hope, and charity, which are graces wrought in the hearts of christians by the Holy Spirit.

indented tassel, with the blazing star in the centre, the manifold blessings and comforts with which we are surrounded in this life, but more especially those which we hope to enjoy hereafter. The blazing star, that prudence which ought to appear conspicuous in the conduct of every Mason, but more especially commemorative of the star which appeared in the east, to guide the wise men to Bethlehem, to proclaim the birth and the presence of the Son of God.

Q. Has your Lodge any lights? *A.* It has; three.

Q. How are they situated?

A. East, West, and South.

Q. Has it none in the North? *A.* It has not.

Q. Why so?

A. Because this and every other Lodge is, or ought to be, a true representation of king Solomon's temple, which was situated north from the ecliptic; the sun and moon, therefore, darting their rays from the south, no light was to be expected from the north; we, therefore, masonically term the north a place of darkness.

Q. Has your Lodge any jewels?

A. It has;—six: three movable and three immovable.

Q. What are the three movable jewels?

A. The Square, Level, and Plumb.

Q. What do they teach?

A. The Square morality; the Level equality; and the Plumb rectitude of life and conduct.

Q. What are the three immovable jewels?

A. The rough Ashlar, the perfect Ashlar, and the Tressle-Board.

Q. What are they?

A. The rough Ashlar is a stone in its rough and natural state; the perfect Ashlar is also a stone made ready by the working tools of a Fellow Craft, to be adjusted in the building; and the Tressle-Board is for the master workman to draw his plans and designs upon.

Q. What do they represent?

A. The rough Ashlar represents man in his rude and imperfect state by nature; the perfect Ashlar also represents man in that state of perfection to which we all hope to arrive, by means of a virtuous life and education, our own endeavors and the blessing of God. In erecting our temporal building, we pursue the plans and designs laid down by the master workman on his Tressle-Board; but in erecting our spiritual building, we pursue the plans and designs laid down by the Supreme Geometrician of the universe in the book of life; which we, Masonically, term our spiritual Tressle-Board.

Q. Whom did you serve? A. My Master.

Q. How long? A. Six days.

Q. What did you serve him with?

A. Freedom, Fervency, and Zeal.

Q. What do they represent?

A. Chalk, Charcoal, and Earth.

Q. Why so?

A. There is nothing freer than Chalk, the slightest touch of which leaves a trace behind; nothing more fervent than heated Charcoal, it will melt the most obdurate metals; nothing more zealous than the Earth to bring forth.

Q. How is your Lodge situated? A. Due east and west.

Q. Why so?

A. Because the sun rises in the east and sets in the west.

Q. A second reason?

A. The gospel was first preached in the east, and is spreading to the west.

Q. A third reason?

A. The liberal arts and sciences began in the east, and are extending to the west.

Q. A fourth reason?

A. Because all the churches and chapels are, or ought to be so situated

Q. Why are all churches and chapels so situated?

A. Because king Solomon's temple was so situated.

Q. Why was king Solomon's temple so situated?

A. Because Moses, after conducting the children of Israel through the Red Sea, by Divine command erected a tabernacle to God, and placed it due east and west; which was to commemorate, to the latest posterity, that miraculous east wind that wrought their mighty deliverance; and this was an exact model of Solomon's temple: since which time, every well regulated and governed Lodge is, or ought to be so situated.

Q. To whom did our ancient brethren dedicate their Lodges?

A. To King Solomon.

Q. Why so?

A. Because king Solomon was our most ancient Grand Master.

Q. To whom do modern Masons dedicate their Lodges?

A. To St. John the Baptist, and St. John the Evangelist.

Q. Why so?

A. Because they were the two most ancient Christian patrons of Masonry; and since their time, in every well regulated and governed Lodge, there has been a certain point within a circle, which circle is bounded on the east and the west by two perpendicular parallel lines, representing the anniversary of St. John the Baptist, and St. John the Evangelist, who were two perfect parallels, as well in Masonry as Christianity; on the vertex of which rests the book of the holy Scriptures, supporting Jacob's ladder, which is said to reach to the watery clouds; and, in passing round this circle, we naturally touch on both these perpendicular parallel lines as well as the book of the holy Scriptures; and while a Mason keeps himself thus circumscribed, he cannot materially err.

Thus ends the first degree in Masonry; and the reader, who has read and paid attention to it, knows more of Masonry than any Entered Apprentice in Christendom, and more of this degree than one hundredth part of the Master Masons, or even Royal Arch Masons; for very few ever attempt to learn the lectures, or even the obligations. They merely

receive the degrees, and there stop, with the exception of a few who are fascinated with the idea of holding an office: they sometimes endeavor to qualify themselves to discharge the duties which devolve on them in their respective offices. The offices of Secretary and Treasurer, are by some considered the most important in the Lodge, particularly where there is much business done.

FELLOW CRAFT'S DEGREE.

I will now introduce the reader to the second degree of Masonry. It is generally called passing, as will be seen in the lecture. I shall omit the ceremonies of opening and closing, as they are precisely the same as in the first degree; except two knocks are used in this degree, and the door is entered by the benefit of a pass-word: it is *Shibboleth*. It will be explained in the lecture.

The candidate, as before, is taken into the preparation room, and prepared in the manner following: All his clothing taken off, except his shirt; furnished with a pair of drawers; his right breast bare; his left foot in a slipper; the right bare; a cable-tow twice round his neck; semi-hood-winked; in which situation he is conducted to the door of the Lodge, where he gives two knocks, when the Senior Warden rises and says, "Worshipful, while we are peaceably at work on the second degree of Masonry, under the influence of faith, hope, and charity, the door of our Lodge is alarmed." Master to Junior Deacon, "Brother Junior, inquire the cause of that alarm." (In many Lodges they come to the door, knock, are answered by the Junior Deacon, and come in without being noticed by the Senior Warden or Master.) The Junior Deacon gives two raps on the inside of the door. The candidate gives one without, it is answered by the Junior Deacon with one; when the door is partly opened by the Junior Deacon, who inquires, "Who comes here? who comes here?" The Senior Deacon, who is, or ought to be, the conductor, answers, "A worthy brother, who has been regularly

initiated as an Entered Apprentice Mason, served a proper time as such, and now wishes for further light in Masonry, by being passed to the degree of Fellow Craft." Junior Deacon to Senior Deacon, "Is it of his own Free will and accord he makes this request?" *Ans.* "It is." Junior Deacon to Senior Deacon, "Is he duly and truly prepared?" *Ans.* "He is." Junior Deacon to Senior Deacon, "Is he worthy and well qualified?" *Ans.* "He is." Junior Deacon to Senior Deacon, "Has he made suitable proficiency in the preceding degree?" *Ans.* "He has." (Very few know any more than they did the night they were initiated; have not heard the obligation repeated, nor one section of the lecture; and, in fact, a very small portion of the Masons ever learn either.) Junior Deacon to Senior Deacon, "By what further right does he expect to obtain this benefit?" *Ans.* "By the benefit of a pass-word." Junior Deacon to Senior Deacon, "*Has he a pass-word?*" *Ans.* "He has not, but I have it for him." Junior Deacon to Senior Deacon, "Give it to me?" The Senior Deacon whispers in the Junior Deacon's ear, "*Shiboleth.*" The Junior Deacon says, "The pass is right. Since this is the case, you will wait until the Worshipful Master in the east is made acquainted with his request, and his answer returned." The Junior Deacon then repairs to the Master, and gives two knocks, as at the door, which are answered by two by the Master; when the same questions are asked, and answers returned as at the door. After which, the Master says, "Since he comes endued with all these necessary qualifications, let him enter this worshipful Lodge in the name of the Lord and take heed on what he enters." He enters; the angle of the square is pressed hard against his naked right breast, at which time the Junior Deacon says, "Brother, when you entered this Lodge the first time, you entered on the point of the compass pressing your naked left breast, which was then explained to you. You now enter it on the angle of the square, pressing your naked right breast; which is to teach you to act upon the square with all mankind, but more especially

with the brethren." The candidate is then conducted twice regularly around the Lodge, and halted at the Junior Warden in the south, where he gives two raps and is answered by two. when the same questions are asked and answers returned, as at the door. From thence he is conducted to the Senior Warden, where the same questions are asked and answers returned as before. He is then conducted to the Master in the east, where the same questions are asked and answers returned, as before. The Master likewise demands of him, from whence he came, and whither he was traveling. He answers, "From the west, and traveling to the east." The Master says, "Why do you leave the west and travel to the east?" *Ans.* "In search of more light." The Master then says to the Senior Deacon, "Since this is the case you will please conduct the candidate back to the west, from whence he came, and put him under the care of the Senior Warden, who will teach him how to approach the east, 'the place of light,' by advancing upon two upright regular steps to the second step (his heel is in the hollow of the right foot on this degree), his feet forming the right angle of an oblong square, and his body erect at the altar before the Worshipful Master, and place him in a proper position to take the solemn oath, or obligation of a Fellow Craft Mason." The Master then leaves his seat, and approaches the kneeling candidate (the candidate kneels on the right knee, the left forming a square; his left arm as far as the elbow in a horizontal position, and the rest of the arm in a vertical position, so as to form a square, his arm supported by the square held under his elbow), and says, "Brother you are now placed in a proper position to take on you the solemn oath, or obligation, of a Fellow Craft Mason, which I assure you, as before, is neither to affect your religion nor politics. If you are willing to take it repeat your name, and say after me :

"I, A B, of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge of Fellow Craft Masons, dedicated to God, and held forth to the holy order of

St. John, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligation, that I will not give the degree of a Fellow Craft Mason to any one of an inferior degree, nor to any other being in the known world, except it be to a true and lawful brother, or brethren Fellow Craft Masons, or within the body of a just and lawfully constituted Lodge of such ; and not unto him nor unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination, or lawful information. Furthermore, do I promise and swear, that I will not wrong this Lodge, nor a brother of this degree, to the value of two cents, knowingly, myself, nor suffer it to be done by others, if in my power to prevent it. Furthermore, do I promise and swear, that I will support the Constitution of the Grand Lodge of the United States, and of the Grand Lodge of this State, under which this Lodge is held, and conform to the bye-laws, rules and regulations of this, or any other Lodge, of which I may, at any time hereafter, become a member, as far as in my power. Furthermore, do I promise and swear, that I will obey all regular signs and summons, given, handed, sent, or thrown to me by the hand of a brother Fellow Craft Mason, or from the body of a just and lawfully constituted Lodge of such ; provided it be within the length of my cable-two, or square and angle of my work. Furthermore, do I promise and swear, that I will be aiding and assisting all poor and pennyless brethren Fellow Crafts, their widows and orphans, wheresoever disposed round the globe, they applying to me as such, as far as in my power, without injuring myself or family. To all which I do most solemnly and sincerely promise and swear without the least hesitation, mental reservation or self-evasion of mind in me whatever ; binding myself under no less penalty than to have my left breast torn open, and my heart and vitals taken from thence, and thrown over my left shoulder and carried into the valley of Jehosaphat, there to become a prey to the wild beasts of the field, and vultures of the air, if ever I should prove willfully guilty of

violating any part of this my solemn oath or obligation of a Fellow Craft Mason ; so help me God, and keep me steadfast in the due performance of the same." "Detach your hands, and kiss the book, which is the Holy Bible, twice." The bandage is now (by one of the brethren) dropped over the other eye, and the Master says, "Brother, (at the same time laying his hand on the top of the candidate's head), what do you most desire?" The candidate answers after his prompter, "more light." The Master says, "Brethren, form on the square, and assist in bringing our new made brother from darkness to light; and God said let there be light, and there was light." At this instant all the brethren clap their hands, and stamp on the floor as in the preceding degree. The Master says to the candidate, "Brother, what do you discover different from before?" The Master says, after a short pause, "You now discover one point of the compass elevated above the square, which denotes light in this degree; but as one is yet in obscurity, it is to remind you that you are yet one material point in the dark respecting Masonry." The Master steps off from the candidate three or four steps, and says, "Brother, you now discover me as a Master of this Lodge, approaching you from the east, under the sign and due-guard of a Fellow Craft Mason. Do as I do, as near as you can, keeping your position." The sign is given by drawing your right hand flat, with the palm of it next to your breast, across your breast, from the left to the right side, with some quickness, and dropping it down by your side. The due-guard is given by raising the left arm until that part of it between the elbow and shoulder is perfectly horizontal, and raising the rest of the arm in a vertical position, so that that part of the arm below the elbow and that part above it, forms a square. This is called the due-guard of a Fellow Craft Mason. The two given together, are called the sign and due-guard of a Fellow Craft Mason, and they are never given separately; they would not be recognized by a Mason, if given separately. The Master, by the time he gives his steps, sign, and due-guard, arrives at the candidate, and says,

"Brother, I now present you with my right hand in token of brotherly love and confidence and with it the pass-grip and word of a Fellow Craft Mason." The pass, or more properly the pass-grip, is given by taking each other by the right hand, as though going to shake hands, and each putting his thumb between the fore and second finger, where they join the hand, and pressing the thumb between the joints. This is the pass-grip of a Fellow Craft Mason. The name of it is *Shibboleth*. Its origin will be explained in the lecture—the pass-grip some give without lettering or syllabing, and others give it in the same way they do the real grip. The real grip of a Fellow Craft Mason is given by putting the thumb on the joint of the second finger, where it joins the hand, and crooking your thumb so that each can stick the nail of his thumb into the joint of the other. This is the real grip of a Fellow Craft Mason. The name of it is *Jachin*; it is given in the following manner: If you wish to examine a person, after having taken each other by the grip, ask him, "What is this?" *Ans.* "A grip." *Ques.* "A grip of what?" *Ans.* "The grip of a Fellow Craft Mason." *Ques.* "Has it a name?" *Ans.* "It has." *Ques.* "Will you give it to me?" *Ans.* "I did not so receive it, neither can I so impart it." *Ques.* "What will you do with it?" *Ans.* "I'll letter it or halve it." *Ques.* "Halve it, and you begin?" *Ans.* "No; begin you." *Ques.* "You begin?" *Ans.* "JA." *Ques.* "CHIN?" *Ans.* "JACHIN." *Ques.* "Right, brother *Jachin*, I greet you."

After the Master gives the candidate the pass-grip and grip, and their names, he says, "Brother, you will rise and salute the Junior and Senior Wardens as such, and convince them that you have been regularly passed to the Degree of a Fellow Craft Mason, and have got the sign and pass-grip, and real grip, and their names. [I do not here express it as expressed in Lodges generally. The Master generally says, "You will arise and salute the Wardens, &c., and convince them, &c., that you have got the sign, pass-grip and word." It is obvi-

ously wrong ; because the first thing he gives is the sign, then the due-guard, then the pass-grip, and their names.] While the Wardens are examining the candidate, the Master gets an apron and returns to the candidate, and says, "Brother, I now have the honor of presenting you with a lamb-skin, or white apron, as before, which I hope you will continue to wear with honor to yourself, and satisfaction to the brethren. You will please carry it to the Senior Warden in the west, who will teach you how to wear it as a Fellow Craft Mason." The Senior Warden ties on his apron, and turns up one corner of the lower end of the apron, and tucks it under the apron string. The Senior Deacon then conducts his pupil to the Master, who has, by this time, resumed his seat in the east, where he has, or ought to have, the floor carpet to assist him in his explanations. Master to the candidate, "Brother, ~~as~~ you are dressed, it is necessary that you should have tools to work with, I will therefore, present you with the tools of a Fellow Craft Mason. They are the plumb, square, and level. The plumb is an instrument made use of by operative Masons to raise perpendiculars ; the square to square their work ; and the level to lay horizontals : but we, as Free and Accepted Masons, are taught to use them for more noble and glorious purposes. The plumb teaches us to walk uprightly, in our several stations, before God and man ; squaring our actions by the square of virtue, and remembering that we are traveling on the level of time to that undiscovered country, 'from whose bourne no traveler has returned.' I further present you with three precious jewels ; their names are faith, hope, and charity. They teach us to have faith in God, hope in immortality, and charity to all mankind." The Master to the Senior Deacon, "You will now conduct the candidate out of this Lodge, and invest him with what he has been divested." After he is clothed and the necessary arrangements made for his reception, such as placing the columns and floor carpet, if they have any, the candidate is reconducted back to the Lodge. As he enters the door, the Senior

Deacon observes, "We are now about to return to the middle chamber of king Solomon's temple." When within the door, the Senior Deacon proceeds; "Brother, we have worked in speculative Masonry, but our forefathers wrought both in speculative and operative Masonry. They worked at the building of king Solomon's temple, and many other masonic edifices. They wrought six days; they did not work on the seventh, because in six days God created the heavens and the earth, and rested on the seventh day. The seventh, therefore, our ancient brethren consecrated as a day of rest; thereby enjoying more frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator." Moving a step or two, the Senior Deacon proceeds: "Brother, the first thing that attracts our attention, are two large columns, or pillars; one on the left hand, and the other on the right. The name of the one on the left hand is *Boaz*, and denotes strength; the name of the one on the right hand is *Jachin*, and denotes establishment. They collectively allude to a passage in scripture, where God has declared in his word, "In strength shall this house be established." These columns are eighteen cubits high, twelve in circumference, and four in diameter, they are adorned with two large chapiters, one on each, and these chapiters are ornamented with net work, lily work, and pomegranates. They denote unity, peace and plenty. The net work, from its connection, denotes union; the lily work, from its whiteness, purity and peace; and the pomegranates, from the exuberance of its seed, denotes plenty. They also have two large globes, or balls, one on each. These globes, or balls, contain, on their convex surfaces, all the maps and charts of the celestial and terrestrial bodies: they are said to be thus extensive, to denote the universality of Masonry, and that a Mason's charity ought to be equally extensive. Their composition is molten, or cast brass. They were cast on the banks of the river Jordan, in the clay ground between Succoth and Zaradatha, where king Solomon ordered these and all other holy vessels

to be cast. They were cast hollow, and were four inches, or a hand's breadth thick. They were cast hollow, the better to withstand inundations and conflagrations. They were the archives of Masonry, and contained the constitution, rolls, and records." The Senior Deacon having explained the columns, he passes between them and advances a step or two, observing as he advances, "Brother, we will pursue our travels. The next thing that we come to is, a long, winding staircase, with three, five, seven steps or more. The three first allude to the three principal supports of Masonry, viz: wisdom, strength, and beauty. The five steps allude to the five orders in architecture, and the five human senses. The five orders in architecture are, the Tuscan, Doric, Ionic, Corinthian, and Composite. The five human senses are, hearing, seeing, feeling, smelling and tasting; the three first of which, have ever been highly essential among Masons; hearing, to hear the word, seeing, to see the sign, and feeling, to feel the grip, whereby one Mason may know another in the dark as well as in the light. The seven steps allude to the seven sabbatical years; seven years of famine; seven years in building the temple; seven golden candlesticks; seven wonders of the world; seven planets; but more especially, the several liberal arts and sciences, which are grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy. For this, and many other reasons, the number seven has ever been held in high estimation among Masons." Advancing a few steps, the Senior Deacon proceeds, "Brother, the next thing we come to is the outer door of the middle chamber of king Solomon's temple, which is partly open, but closely tyed by the Junior Warden." It is the Junior Warden in the south who represents the Tyler at the outer door of the middle chamber of king Solomon's temple, who, on the approach of the Senior Deacon and candidate, inquires, "Who comes here? who comes here?" The Senior Deacon answers, "A Fellow Craft Mason." Junior Warden to Senior Deacon, "How do you expect to gain admission?" Ans. By a pass, and token of a pass."

Junior Warden to Senior Deacon, "Will you give them to me?" [The Senior Deacon, or the candidate, (prompted by him), gives them. This and many other tokens, or grips, are frequently given by strangers, when first introduced to each other. If given to a Mason, he will immediately return it. They can be given in any company unobserved, even by Masons, when shaking hands. *A pass, and token of a pass.* The pass is the word *Shibboleth*; the token, alias, the pass-grip, is given as before described, by taking each other by the right hand, as if shaking hands, and placing the thumb between the fore finger and second finger, at the third joint, or where they join the hand, and pressing it hard enough to attract attention. In the lecture it is called a token, but generally called the pass-grip. It is an undeniable fact that Masons express themselves so differently, when they mean the same thing that they frequently wholly misunderstand each other.]

After the Junior Warden has received the pass, *Shibboleth*, he inquires, "What does it denote? *Ans.* "Plenty." Junior Warden to Senior Deacon, "Why so?" *Ans.* "From an ear of corn being placed at the water-ford." Junior Warden to Senior Deacon, "Why was this pass instituted?" *Ans.* "In consequence of a quarrel which had long existed between Jephthah, Judge of Israel, and the Ephraimites; the latter of whom had long been a stubborn, rebellious people, whom Jephthah had endeavored to subdue by lenient measures but to no effect. The Ephraimites being highly incensed against Jephthah, for not being called to fight and share in the rich spoils of the Ammonitish war, assembled a mighty army, and passed over the river Jordan to give Jephthah battle; but he being apprised of their approach, called together the men of Israel, and gave them battle, and put them to flight; and to make his victory more complete, he ordered guards to be placed at the different passes on the banks of the river Jordan, and commanded, if the Ephraimites passed that way, that they should pronounce the word *Shibboleth*; but they, being of a different tribe, pronounced

it *Sibboleth*; which trifling defect proved them spies, and cost them their lives: and there fell that day at the different passes on the banks of the river Jordan, forty and two thousand. This word was also used by our ancient brethren to distinguish a friend from a foe, and has since been adopted as a proper pass-word, before entering any well regulated and governed lodge of Fellow Craft Masons. Since this is the case, you will pass on to the Senior Warden in the west for further examination." As they approach the Senior Warden in the west, the Senior Deacon says to the candidate, "Brother, the next thing we come to is the inner door of the middle chamber of king Solomon's temple, which we find partly open, but more closely tyled by the Senior Warden;" when the Senior Warden inquires, "Who comes here? who comes here?" The Senior Deacon answers, "A Fellow Craft Mason." Senior Warden to Senior Deacon, "How do you expect to gain admission? *Ans.* "By the grip and word." The Senior Warden to the Senior Deacon, "Will you give them to me?" They are then given as hereinbefore described. The word is *Jachin*. After they are given, the Senior Warden says, they are right; you can pass on to the Worshipful Master in the east." As they approach the Master, he inquires, "Who comes here? who comes here?" Senior Deacon answers, "A Fellow Craft Mason." The Master then says to the candidate, "Brother, you have been admitted into the middle chamber of king Solomon's temple, for the sake of the letter G. It denotes Deity; before whom we all ought to bow with reverence, worship and adoration. It also denotes geometry, the fifth science; it being that on which this degree was principally founded. By geometry, we may curiously trace nature through her various windings to her most concealed recesses: by it, we may discover the power, the wisdom, and the goodness of the grand Artificer of the universe, and view with delight the proportions which connect this vast machine: by it, we may discover how the planets move in their different orbits, and demonstrate the various revolutions: by it, we

account for the return of a season, and the variety of scenes which each season displays to the discerning eye. Numberless worlds surround us, all formed by the same Divine Architect, which roll through this vast expanse, and all conducted by the same unerring law of nature. A survey of nature, and the observations of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. The architect began to design; and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age. The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. The *attentive ear* received the sound from the *instructive tongue*; and the mysteries of Free Masonry are safely lodged in the repository of *faithful breasts*. Tools, and implements of architecture, and symbolic emblems, most expressive, are selected by the fraternity, to imprint on the mind wise and serious truths; and thus through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our institution.

Here ends the work part of the Fellow Craft's degree. It will be observed that the candidate has received, in this place, the second section of the lecture on this degree. This course is not generally pursued, but it is much the most instructive method; and when it is omitted, I generally conclude that it is for want of a knowledge of the lecture. Monitorial writers, (who are by no means coeval with Masonry,) all write, or copy, very much after each other; and they have all inserted in their books, all those clauses of the several lectures which are not considered by the wise ones as tending to develop the secrets of Masonry. In some instances, they change the phraseology a little; in others, they are literal

extracts from the lectures. This, it is said, is done to facilitate the progress of learners, or young Masons; when, in fact, it has the contrary effect. All lecture teachers, (and there are many traveling about the country, with recommendations from some of their distinguished brethren,) when they come to any of those clauses, will say to their pupils, "I have not committed that, it is in the Monitor; you can learn it at your leisure." This course of procedure subjects the learner to the necessity of making his own questions, and of course, answering monitorially, whether the extracts from the lectures are literal or not. Again, there is not a *perfect* sameness in all the Monitors, or they could not all get copy-rights; hence the great diversity in the lectures as well as the work. The following charge is, or ought to be delivered to the candidate after he has got through the ceremonies; but he is generally told, "It is in the Monitor, and you can learn it at your leisure." "Brother, being advanced to the second degree of Masonry, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what Masonry regards. As you increase in knowledge, you will improve in social intercourse. It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge; or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support; and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offences of your brethren; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice. The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine moral nature, is enriched with the most useful

knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality. Your past behavior and regular deportment, have merited the honor which we have now conferred; and in your new character, it is expected that you will conform to the principles of the order, by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagements as a Fellow Craft, and to these duties you are bound by the most sacred ties."

Here follows what is called the Lecture, which is divided into two parts, and is in form like that given in the preceding degree. It being but a recapitulation of the work and history of the degree, it can be of but little interest to the general reader, we will save the room it would occupy for something better.

THE THIRD, OR MASTER MASON'S DEGREE.

The traditional account of the death, several burials, and resurrection of Hiram Abiff, the widow's son, (as hereafter narrated,) admitted as facts, this degree is certainly very interesting. The Bible informs us, that there was a person of that name employed at the building of king Solomon's temple; but neither the Bible, the writings of Josephus, nor any other writings, however ancient, of which I have any knowledge, furnish any information respecting his death. It is very singular, that a man, so celebrated as Hiram Abiff was, an arbiter between Solomon, king of Israel, and Hiram, king of Tyre, universally acknowledged as the third most distinguished man then living, and, in many respects, the greatest man in the world, should pass off the stage of action, in the presence of king Solomon, three thousand three hundred grand overseers, and one hundred and fifty thousand workmen, with whom he had spent a number of years, and neither king Solomon, his bosom friend, nor any other among his numerous friends, even recorded his death or any thing about him.

A person who has received the two preceding degrees, and

wishes to be raised to the sublime degree of a Master Mason, is (the Lodge being opened as in the preceding degrees,) conducted from the preparation room to the door, (the manner of preparing him is particularly explained in the lecture,*) where he gives three distinct knocks, when the Senior Warden rises and says, "Worshipful, while we are peaceably at work on the third degree of Masonry, under the influence of humanity, brotherly love, and affection, the door of our Lodge appears to be alarmed." The Master to the Junior Deacon, "Brother Junior, inquire the cause of that alarm." The Junior Deacon then steps to the door and answers the three knocks that have been given, by three more; (the knocks are much louder than those given on any occasion, other than that of the admission of candidates in the several degrees :) one knock is then given without, and answered by one from within, when the door is partly opened, and the Junior Deacon asks, "Who comes there? who comes there? who comes there?" The Senior Deacon answers, "A worthy brother who has been regularly initiated as an Entered Apprentice Mason, passed to the degree of a Fellow Craft, and now wishes for further light in Masonry, by being raised to the sublime degree of a Master Mason." Junior Deacon to Senior Deacon, "Is it of his own free will and accord he makes this request?" *Ans.* "It is." Junior Deacon to Senior Deacon, "Is he worthy and well qualified?" *Ans.* "He is." Junior Deacon to Senior Deacon, "Has he made suitable proficiency in the preceding degrees?" *Ans.* "He has." Junior Deacon to Senior Deacon, "By what further

* As the lecture will be omitted in this publication, it may be necessary to give the reader a peep into the preparation room, where the candidate is prepared in the following manner. The Junior and Senior Deacons strip him naked; he is then furnished with an old pair of drawers, which are tied or buttoned just above the hips, and both legs of them are rolled just above the knees. His shirt is then put over his head, and slipped down around his body, and is partly covered by his drawers; the sleeves and collar hang dangling behind over the waistband of the drawers; a rope or cable-tow, is put three times around his body; the parts below the knees and from the middle of the body up, are entirely naked, except a bandage over the eyes.

right does he expect to obtain this benefit?" *Ans.* "By the benefit of a pass-word." Junior Deacon to Senior Deacon, "*Has he a pass-word?*" *Ans.* "He has not, but I have got it for him." The Junior Deacon to Senior Deacon, "Will you give it to me?" The Senior Deacon then whispers in the ear of Junior Deacon, "*Tubal Cain.*" Junior Deacon says, "The pass is right. Since this is the case, you will wait till the Worshipful Master be made acquainted with his request, and his answer returned." The Junior Deacon then repairs to the Master, and gives three knocks, as at the door, after answering which, the same questions are asked and answers returned, as at the door; when the Master says, "Since he comes endued with all these necessary qualifications, let him enter this worshipful Lodge in the name of the Lord, and take heed on what he enters." The Junior Deacon returns to the door and says, "Let him enter this worshipful Lodge in the name of the Lord, and take heed on what he enters." In entering, both points of the compass are pressed against his naked right and left breasts, when the Junior Deacon stops the candidate and says, "Brother, when you first entered this Lodge, you was received on the point of the compass pressing your naked left breast, which was then explained to you; when you entered it the second time, you was received on the angle of the square, which was also explained to you; on entering it now, you are received on the two extreme points of the compass pressing your naked right and left breasts, which are thus explained: 'As the most vital parts of man are contained between the two breasts, so are the most valuable tenets of Masonry contained between the two extreme points of the compass, which are virtue, morality, and brotherly love.'" The Senior Deacon then conducts the candidate three times regularly round the Lodge. (I wish the reader to observe, that on this, as well as every other degree, the Junior Warden is the first of the three principal officers that the candidate passes, travelling with the sun, when he starts round the Lodge; and as he passes the Junior Warden, Senior Warden,

and Master, the first time going round they each give one rap; the second time, two raps; and the third time, three raps. The number of raps given, on those occasions, are the same as the number of the degree, except in the first degree, on which three are given, I always thought improperly.) During the time the candidate is traveling round the room, the Master reads the following passage of scripture, the conductor and candidate traveling, and the Master reading, so that the traveling and reading terminates at the same time: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the moon, or the stars be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets; when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burthen, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel at the cistern. Then shall the dust return to the earth, as it was; and the spirit return unto God who gave it." The conductor and candidate halt at the Junior Warden in the south, where the same questions are asked and answers returned, as at the door; he is then conducted to the Senior Warden in the west, where the same questions are asked and answers returned, as before; from thence he is conducted to the Worshipful Master in the east, who asks the same questions and receives the same answers, as before; and who likewise asks the candidate, from whence he came, and whither he is traveling? A. "From

the west, and traveling to the east." Q. "Why do you leave the west, and travel to the east?" A. "In search of more light." The Master then says to the Senior Deacon, "You will please conduct the candidate back to the west, from whence he came, and put him in care of the Senior Warden, and request him to teach the candidate how to approach the east, by advancing upon the three upright regular steps to the third step, his feet forming a square, his body erect at the altar before the Worshipful Master, and place him in a proper position to take upon him the solemn oath, or obligation of a Master Mason." The Master then comes to the candidate and says, "Brother, you are now placed in a proper position, (the lecture explains it,) to take upon you the solemn oath, or obligation of a Master Mason; which I assure you, as before, is neither to affect your religion nor politics. If you are willing to take it, repeat your name, and say after me:

"I, A. B., of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge of Master Masons, erected to God, and dedicated to the holy order of St. John, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of a Master Mason to any one of an inferior degree, nor to any other being in the known world, except it be to a true and lawful brother, or brethren, Master Mason, or within the body of a just and lawfully constituted Lodge of such; and not unto him, nor unto them, whom I shall hear so to be, but unto him and them only whom I shall find to be so after strict trial and due examination, or lawful information received. Furthermore, do I promise and swear that I will not give the Master's word, which I shall hereafter receive, neither in the Lodge, nor out of it, except it be on the five points of fellowship, and then not above my breath. Furthermore, do I promise and swear, that I will not give the grand hailing sign of distress, except I am in real distress, or for the benefit of the craft when at work; and should I ever see that sign given, or the word accompanying it, and the

person who gave it appearing to be in distress, I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than of losing my own. Furthermore, do I promise and swear that I will not wrong this Lodge, nor a brother of this degree, to the value of one cent, knowingly, myself, nor suffer it to be done by others, if in my power to prevent it. Furthermore, do I promise and swear that I will not be at the initiating, passing, and raising a candidate at one communication, without a regular dispensation from the Grand Lodge for the same. Furthermore, do I promise and swear that I will not be at the initiating, passing, or raising a candidate in a clandestine Lodge, I knowing it to be such. Furthermore, do I promise and swear that I will not be at the initiating of an old man in dotage, a young man in non-age, an Atheist, irreligious libertine, idiot, madman, hermaphrodite, nor woman.* Furthermore, do I promise and swear that I will not speak evil of a brother Master Mason, neither behind his back, nor before his face, but will apprise him of all approaching danger if in my power. Furthermore, do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it.† Furthermore, do I promise and swear that I will support the constitution of the Grand Lodge of the State of ———, under which this Lodge is held, and conform to all the by-laws, rules, and regulations of this or any

*Masonry professes to bring men to heaven, and yet it denies its blessings to a large majority of the human family. All the *fair* part of creation, together with the old, young and poor, are exempted. How unlike the glorious gospel of the Son of God! In *this* there is no restriction of persons; the high and low, rich and poor, bond and free, male and female, are all one in Christ Jesus.

†I ask the candid reader if *this* is morality or benevolence? If a Mason was sworn not to violate the chastity of *any* woman, it would have more the appearance of virtuous principle. But would a Mason's oath restrain a man, who would be guilty of such crimes? If Masonry inculcated the *true* principles of morality the fruit would be manifest. I have been acquainted with many Masons, but never knew *one* made better by Masonry; but on the contrary, numbers, who, through its demoralizing influence have been rendered worthless.

other Lodge of which I may at any time hereafter become a member. Furthermore, do I promise and swear that I will obey all regular signs, summons, or tokens, given, handed, sent, or thrown to me from the hand of a brother Master Mason, or from the body of a just and lawfully constituted Lodge of such, provided it be within the length of my cable-tow. Furthermore, do I promise and swear that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted, and they left to my own election. Furthermore, do I promise and swear that I will go on a Master Mason's errand, whenever required, even should I have to go barefoot, and bareheaded, if within the length of my cable-tow.* Furthermore, do I promise and swear that I will always remember a brother Master Mason, when on my knees, offering up my devotions to Almighty God. Furthermore, do I promise and swear that I will be aiding and assisting all poor, indigent Master Masons, their wives and orphans, wheresoever disposed round the globe, as far as in my power, without injuring myself or family materially. *Furthermore, do I promise and swear, that if any part of this solemn oath or obligation be omitted at this time that I will hold myself amenable thereto, whenever informed.* To all which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me, to keep and perform the same, binding myself under no less penalty, than to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the centre and the ashes scattered before the four winds of heaven, that there might not the least track or trace of remembrance remain among men or Masons of so vile and perjured a wretch as I should

* Literally a rope several yards in length, but mystically three miles : so that a Master Mason must go on a brother Master Mason's errand whenever required, the distance of three miles ; should he have to go barefoot and bareheaded. In the degrees of Knighthood the distance is forty miles.

be, were I ever to prove wilfully guilty of violating any part of this my solemn oath or obligation of a Master Mason. So help me God, and keep me steadfast in the due performance of the same."

The Master then asks the candidate, "What do you most desire?" The candidate answers after his pompter, "More light." The bandage which was tied round his head in the preparation room, is, by one of the brethren who stands behind him for that purpose, loosed and put over both eyes, and he is immediately brought to light in the same manner as in the preceding degree, except three stamps on the floor, and three claps of the hands are given in this degree. On being brought to light, the Master says to the candidate, "You first discover, as before, three great lights in Masonry, by the assistance of three lesser, with this difference, both points of the compass are elevated above the square, which denotes to you that you are about to receive all the light that can be conferred on you in a Master's Lodge." The Master steps back from the candidate and says, "Brother, you now discover me as Master of this Lodge, approaching you from the east, under the sign and due-guard of a Master Mason." The sign is given by raising both hands and arms to the elbows perpendicularly, one on either side of the head, the elbows forming a square. The words accompanying this sign in case of distress, are, "O Lord my God, is there no help for the widow's son." As the last words drop from your lips you let your hands fall in that manner best calculated to indicate solemnity. King Solomon is said to have made this exclamation on the receipt of the information of the death of Hiram Abiff. Masons are all charged never to give the *words* except in the dark when the sign cannot be seen. Here Masons differ very much. Some contend that Solomon gave this sign, and made this exclamation when informed of Hiram's death, and work accordingly in their Lodges. Others say the sign was given, and the exclamation made at the grave, when Solomon went there to raise Hiram, and of course they work accordingly; that is to say, the Master, who

governs a Lodge, holding the latter opinion, gives the sign, &c., at the grave, when he goes to raise the body, and *vice versa*. The due-guard is given by putting the right hand to the left side of the bowels, the hand open, with the thumb next to the belly, and drawing it across the belly, and let it fall; this is done tolerably quick. After the Master has given the sign and due-guard, which does not take more than a minute, he says, "Brother, I now present you with my right hand in token of brotherly love and affection, and with it the pass-grip and word." The pass-grip is given by pressing the thumb between the joints of the second and third fingers, where they join the hand, and the word or name is *Tubal Cain*. It is the pass-word to the Master's degree. The Master, after giving the candidate the pass-grip and word, bids him rise and salute the Junior and Senior Wardens, and convince them that he is an obligated Master Mason, and is in possession of the pass-grip and word. While the Wardens are examining the candidate, the Master returns to the east and gets an apron, and as he returns to the candidate, one of the Wardens, [sometimes both,] says to the Master, "Worshipful, we are satisfied that Br. ———, is an obligated Master Mason." The Master then says to the candidate, "Brother, I now have the honor to present you with a lamb-skin, or white apron as before, which, I hope, you will continue to wear with credit to yourself, and satisfaction and advantage to the brethren; you will please carry it to the Senior Warden in the west, who will teach you how to wear it as a Master Mason."

The Senior Warden ties on his apron, and lets the flap fall down before in its natural and common situation.

The Master returns to his seat, and the candidate is conducted to him. Master to candidate, "Brother, I perceive you are dressed; it is, of course necessary you should have tools to work with. I will now present you with the working tools of a Master Mason, and explain their uses to you. The working tools of a Master Mason are all the implements of

Masonry indiscriminately, but more especially the trowel. The trowel is an instrument made use of by operative Masons to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who can best work, or best agree. I also present you with three precious jewels, their names are Humanity, Friendship, and Brotherly Love. Brother, you are not yet invested with all the secrets of this degree, nor do I know whether you ever will, until I know how you withstand the amazing trials and dangers that await you.

"You are now about to travel to give us a specimen of your fortitude, perseverance, and fidelity, in the preservation of what you have already received. Fare you well, and may the Lord be with you, and support you through your trials and difficulties." [In some Lodges they make him pray before he starts.] The candidate is then conducted out of the Lodge, clothed, and returns. As he enters the door, his conductor says to him, "Brother, we are now in a place representing the *sanctum sanctorum*, or *holy of holies*, of king Solomon's temple. It was the custom of our Grand Master, Hiram Abiff, every day at high twelve, when the crafts were from labor to refreshment, to enter into the *sanctum sanctorum*, and offer up his devotions to the ever living God. Let us, in imitation of him, kneel and pray." They then kneel and the conductor says the following prayer.* "Thou, O God, knowest our down sitting and up rising, and understandest

* At this point Mr. Avery Allyn says: "I have seen candidates here make great contortions in derision and mockery, to turn the solemnity of prayer into ridicule, and the Master of the Lodge, who was a professing Christian, stand indifferently for five minutes, and look on, and frequently shake his sides in silent laughter, to see how admirably the candidate performed his part of the ceremony."

our thoughts afar off; shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while traveling through this vale of tears. Man that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation; administer unto them comfort in time of trouble, and save them with an everlasting salvation. Amen—so mote it be.” They then rise and the conductor says to the candidate, “Brother, in further imitation of our Grand Master, Hiram Abiff, let us retire at the south gate.” They then advance to the Junior Warden (who represents *Jubela*, one of the ruffians,) who exclaims, “Who comes here?” [The room is dark, or the candidate hood-winked.] The conductor answers, “Our Grand Master, Hiram Abiff.” “Our Grand Master, Hiram Abiff!” exclaims the ruffian, “He is the very man I wanted to see; (seizing the candidate by the throat at the same time, and jerking him about with violence,) give me the Master Mason’s word or I’ll take your life.” The conductor replies, “I cannot give it now, but if you will wait till the Grand Lodge assembles at Jerusalem, if you are worthy, you shall then receive it, otherwise you cannot.” The ruffian then gives the candidate a blow with the twenty-four inch guage across the throat, on which he fled to the west gate, where he was accosted by the second ruffian, *Jubelo*, with more violence, and on his refusal to comply with his request, he gave him ■

severe blow with the square across his breast; on which he attempted to make his escape at the east gate, where he was accosted by the third ruffian, *Jubelum*, with still more violence, and refusing to comply with his request, the ruffian gave him a violent blow with the common gavel on the forehead, which brought him to the floor, on which one of them exclaimed, "What shall we do, we have killed our Grand Master, Hiram Abiff?" Another answers, "Let us carry him out at the east gate, and bury him in the rubbish till low twelve, and then meet and carry him a westerly course and bury him." The candidate is then taken up in a blanket, on which he fell, and carried to the west end of the Lodge, and covered up and left. By this time the Master has resumed his seat, (king Solomon is supposed to arrive at the temple at this juncture,) and calls to order, and asks the Senior Warden the cause of all that confusion. The Senior Warden answers, "Our Grand Master, Hiram Abiff, is missing and there are no plans or designs laid down on the Tressle-Board for the Crafts to pursue their labor." The Master, alias king Solomon, replies, "Our Grand Master missing! Our Grand Master has always been very punctual in his attendance. I fear he is indisposed. Assemble the Crafts, and search in and about the temple, and see if he can be found." They all shuffle about the floor awhile, when the Master calls them to order, and asks the Senior Warden, "What success?" He answers, "We cannot find our Grand Master, my Lord." The Master then orders the Secretary to call the roll of workmen, and see whether any of them are missing. The Secretary calls the roll, and says, "I have called the roll, my Lord, and find that there are three missing, viz: *Jubela*, *Jubelo*, and *Jubelum*." His Lordship then observes, "This brings to my mind a circumstance that took place this morning. Twelve Fellow Crafts, clothed in white gloves and aprons, in token of their innocence, came to me, and confessed that they twelve, with three others, had conspired to extort the Master Mason's word from their Grand Master, Hiram Abiff, and in case of

refusal to take his life. They twelve had recanted, but feared the other three had been base enough to carry their atrocious designs into execution. Solomon then ordered twelve Fellow Crafts to be drawn from the bands of workmen, clothed in white gloves and aprons, in token of their innocence, and sent, three east, three west, three north, and three south, in search of the ruffians, and if found, to bring them forward. Here the members all shuffle about the floor awhile, and fall in with a reputed traveler, and inquire of him if he had seen any traveling men that way. He tells them that he had seen three that morning near the coast of Joppa, who from their dress and appearance were Jews, and were workmen from the temple, inquiring for a passage to Ethiopia, but were unable to obtain one, in consequence of an embargo which had recently been laid on all the shipping, and had turned back into the country.

The Master now calls them to order again, and asks the Senior Warden, "What success?" He answers by relating what had taken place. Solomon observes, "I had this embargo laid to prevent the ruffians from making their escape;" and adds, "You will go and search again, and search till you find them, if possible; and if they are not found, the twelve, who confessed, shall be considered as the reputed murderers, and suffer accordingly." The members all start again, and shuffle about awhile, until one of them, as if by accident, finds the body of Hiram Abiff, alias the candidate, and hails his traveling companions who join him, and while they are humming out something over the candidate, the three reputed ruffians, who are seated in a private corner near the candidate, are heard to exclaim in the following manner—First, *Jubela*, "O that my throat had been cut across, my tongue torn out, and my body buried in the rough sands of the sea at low water-mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master Hiram Abiff."

The second, *Jubelo*, "O that my left breast had been torn

open, and my heart and vitals taken from thence, and thrown over my left shoulder, and carried into the valley of Jehoshaphat, and there to become a prey to the wild beasts of the field, and vultures of the air, ere I had conspired the death of so good a man as our Grand Master, Hiram Abiff."

The third, *Jubelum*, "O that my body had been severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the centre, and the ashes scattered by the four winds of heaven, that there might not the least track or trace of remembrance remain among men or Masons, of so vile and perjured a wretch as I am. Ah, *Jubela* and *Jubelo*, it was I that struck him harder than you both—it was I that gave him the fatal blow—it was I that killed him outright." The three Fellow Crafts who had stood by the candidate all this time listening to the ruffians, whose voices they recognized, says one to the other, "What shall we do; there are three of them, and only three of us?" "It is," said one in reply, "our cause is good, let us seize them;" on which they rush forward, and carry them to the Master, to whom they relate what had passed. The Master then addresses them in the following manner: (They in many Lodges kneel or lie down, in token of their guilt and penitence.) "Well, *Jubela*, what have you got to say for yourself—guilty or not guilty?" *Ans.* "Guilty, my Lord." "*Jubelo*, guilty or not guilty?" *Ans.* "Guilty, my Lord." "*Jubelum*, guilty or not guilty?" *Ans.* "Guilty, my Lord." The Master to the three Fellow Crafts, who took them, "Take t. em without the west gate of the Temple, and have them executed according to the several imprecations of their own mouths." They are then hurried off to the west end of the room. Here this part of the farce ends.

The Master then orders fifteen Fellow Crafts to be elected from the bands of workmen, and sent, three east, three west, three north, three south, and three in and about the temple, in search of their Grand Master, Hiram Abiff, [in some Lodges they only send twelve, when their own lectures say fifteen were

sent,] and charges them if they find the body to examine carefully on and about it for the Master's word or key to it. The three that traveled a westerly course, come to the candidate and finger about him a little and are called to order by the Master, when they report that they have found the grave of their Grand Master, Hiram Abiff, and on moving the earth till they came to to the body, they involuntarily found their hands raised in this position, [showing it at the same time; it is the due-guard of this degree,] to guard their nostrils against the offensive effluvia which arose from the grave, and that they had searched carefully on and about the body for the Master's word, but had not discovered anything but a faint resemblance of the letter G on the left breast. The Master, on the receipt of this information (raising himself,) raises his hands three several times above his head (as herein-before described) and exclaims twice, "Nothing but a faint resemblance of the letter G! that is not the Master's word, nor a key to it. I fear the Master's word is forever lost! (The third exclamation is different from the others—attend to it, it has been described in page 76.) "Nothing but a faint resemblance of the letter G! that is not the Master's word, nor a key to it. O Lord my God, is there no help for the widow's son!" The Master then orders the Junior Warden to summon a Lodge of Entered Apprentice Masons, and repair to the grave to raise the body of their Grand Master, by the Entered Apprentice's grip. They go to the candidate and take hold of his fore finger and pull it; return and tell the Master that they could not raise him by the entered Apprentice's grip; that the skin cleaved from the bone. A Lodge of Fellow Crafts are then sent, who act as before, except they pull the candidate's second finger. The Master then directs the Senior Warden [generally] to summon a Lodge of Master Mason's and says, "I will go with them myself in person, and try to raise the body by the Master's grip, or lion's paw." [Some say by the strong grip, or the lion's paw.] They then all assemble round the candidate, the Master having declared the first word spoken after

the body was raised, should be adopted as a substitute for the Master's word, for the government of Master Mason's Lodges in all future generations. He proceeds to raise the candidate, alias, the representative of the dead body of Hiram Abiff. He [the candidate] is raised on what is called the five points of fellowship, which are foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear. This is done by putting the inside of your right foot to the inside of the right foot of the person to whom you are going to give the word, the inside of your knee to his, laying your right breast against his, your left hands on the back of each other, and your mouths to each other's right ear, [in which position you are alone permitted to give the word,] and whisper the word *Mah-hah bone*. The Master's grip is given by taking hold of each other's right hand, as though you were going to shake hands, and sticking the nails of each of your fingers into the joint of the other's wrist where it unites with the hand. In this position the candidate is raised, he keeping his whole body stiff, as though dead. The Master, in raising him is assisted by some of the brethren, who take hold of the candidate by the arms and shoulders. As soon as he is raised to his feet they step back, and the Master whispers the word *Mah-hah-bone* in his ear, and causes the candidate to repeat it, telling him at the same time, that he must never give it in any manner other than that which he receives it. He is also told that *Mah-hah-bone* signifies marrow in the bone. They then separate, and the Master makes the following explanation, respecting the five points of fellowship. Master to candidate, "Brother, foot to foot, teaches you that you should, whenever asked, go on a brother's errand if within the length of your cable-tow, even if you should have to go barefoot and bareheaded. Knee to knee, that you should always remember a Master Mason in your devotion to Almighty God. Breast to breast, that you should keep the Master Mason's secrets, when given to you in charge as such, as secure and inviolable in your breast, as they were in his own,

before communicated to you. Hand to back, that you should support a Master Mason behind his back, as well as before his face. Mouth to ear, that you should support his good name, as well behind his back as before his face."

After the candidate is through with what is called the work part, the Master addresses him in the following manner: "Brother, you may suppose from the manner you have been dealt with to-night, that we have been fooling with you, or that we have treated you different from others, but I assure you that is not the case. You have this night represented one of the greatest men that ever lived, in the tragical catastrophe of his death, burial, and resurrection. I mean Hiram Abiff, the widow's son, who was slain by three ruffians, at the building of king Solomon's temple, and who, in his inflexibility, integrity, and fortitude, never was surpassed by man. The history of that momentous event is thus related. Masonic tradition informs us, that at the building of king Solomon's temple, fifteen fellow-crafts discovering that the temple was almost finished, and not having the Master Mason's word, became very impatient, and entered into a horrid conspiracy to extort the Master Mason's word from their Grand Master, Hiram Abiff, the first time they met him alone, or take his life, that they might pass as Masters in other countries, and receive wages as such. But before they could accomplish their designs, twelve of them recanted, but the other three were base enough to carry their atrocious designs into execution. Their names were *Jubela*, *Jubelo* and *Jubelum*.

"It was the custom of our Grand Master, Hiram Abiff, every day at high twelve, when the crafts were from labor to refreshment, to enter into the *Sanctum Sanctorum*, and offer his devotions to the ever living God, and draw out his plans and designs on the tressle-board for the crafts to pursue their labor. On a certain day, [not named in any of our traditional accounts,] *Jubela*, *Jubelo*, and *Jubelum*, placed themselves at the south, west, and east gates of the temple, and Hiram having finished his devotions and labor, attempted (as was his

usual custom), to retire at the south gate, where he was met by *Jubela*, who demanded of him the Master Mason's word, (some say the secrets of a Master Mason,) and on his refusal to give it, *Jubela* gave him a violent blow with a twenty-four inch gauge across the throat; on which Hiram fled to the west gate, where he was accosted in the same manner by *Jubelo*, but with more violence. Hiram told him that he could not give the word then, because Solomon, king of Israel, Hiram, king of Tyre, and himself, had entered into a solemn league, that the word never should be given unless they three were present; but if he would have patience, till the Grand Lodge assembled at Jerusalem, if he was then found worthy he should then receive it, otherwise he could not. *Jubelo* replied in a very peremptory manner: "If you do not give me the Master's word, I'll take your life; and on Hiram's refusing to give it, *Jubelo* gave him a severe blow with the square across the left breast; on which he fled to the east gate where he was accosted by *Jubelum* in the same manner, but with still more violence. Here Hiram reasoned as before. *Jubelum* told him that he had heard his caviling with *Jubela* and *Jubelo* long enough, and that the Master's word had been promised to him from time to time for a long time; that he was still put off, and that the temple was almost finished, and he was determined to have the word or take his life. "I want it so that I may be able to get wages as a Master Mason, in any country to which I may go for employ, after the temple is finished, and that I may be able to support my wife and children." Hiram persisting in his refusal, he gave Hiram a violent blow with the gavel, on the forehead, which felled him to the floor and killed him. They took the body and carried it out of the west gate, and buried it in the rubbish, till low twelve at night (which is twelve o'clock), when they three met agreeable to appointment, and carried the body a westerly course, and buried it at the brow of a hill, in a grave dug due east and west, six feet perpendicular, and made their escape. King Solomon coming up to the

temple at low six in the morning (as was his usual custom), found the crafts all in confusion; and on inquiring the cause, was informed that their Grand Master Hiram Abiff, was missing, and there were no plans and designs laid down on the tressle-board for the crafts to pursue their labor. Solomon ordered search to be made in and about the temple for him. No discovery being made, he then ordered the Secretary to call the roll of workmen to see if any were missing. It appearing that there were three, viz: *Jubela Jubelo*, and *Jubelum*, Solomon observed, "This brings to my mind a circumstance that took place this morning. Twelve Fellow Crafts came to me dressed in white gloves and aprons, in token of their innocence, and confessed that they twelve with three others, had conspired to extort the Master Mason's word from their Grand Master Hiram Abiff, and in case of his refusal, to take his life; they twelve had recanted, but feared the other three had been base enough to carry their atrocious designs into execution." Solomon immediately ordered twelve Fellow Crafts to be selected from the bands of the workmen, clothed in white gloves and aprons in token of their innocence, and sent, three east, three west, three north, and three south, in search of the ruffians, and if found, to bring them up before him. The three that traveled a westerly course, coming near the coast of Joppa, fell in with a way-faring man who informed them that he had seen three men pass that way that morning, who from their appearance and dress were workmen from the temple, inquiring for a passage to Ethiopia, but were unable to obtain one in consequence of an embargo which had recently been laid on all the shipping, and had turned back into the country. After making further and more diligent search, and making no further discovery, they returned to the temple and reported to Solomon the result of their pursuit and inquiries; on which Solomon directed them to go again and search until they found their Grand Master, Hiram Abiff, if possible, and if he was not found, the twelve who had confessed, should be considered as the murderers, and suffer accordingly.

They returned again in pursuit of the ruffians, and one of the three that traveled a westerly course, being more weary than the rest, sat down at the brow of a hill to rest and refresh himself; and in attempting to rise, caught hold of a sprig of cassia, which easily gave, and excited his curiosity, and made him suspicious of a deception; on which he hailed his companions, who immediately assembled, and on examination, found that the earth had been recently removed; and on moving the rubbish, discovered the appearance of the grave; and while they were confabulating about what measures to take, they heard voices issuing from a cavern in the clefts of the rocks, on which, they immediately repaired to the place, where they heard the voice of *Jubela* exclaim, "O! that my throat had been cut across, my tongue torn out, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master, Hiram Abiff:"—on which, they distinctly heard the voice of *Jubelo* exclaim, "O! that my left breast had been torn open, and my heart and vitals taken from thence and thrown over my left shoulder, carried into the valley of Jehoshaphat, there to become a prey to the wild beasts of the field and the vultures of the air, ere I had conspired to take the life of so good a man as our Grand Master, Hiram Abiff:"—when they more distinctly heard the voice of *Jubelum* exclaim, "O! that my body had been severed in two in the midst, and divided to the north and the south, my bowels burnt to ashes in the center, and the ashes scattered by the four winds of heaven, that there might not remain the least trace of remembrance among men, or Masons, of so vile and perjured a wretch as I am, who wilfully took the life of so good a man as our Grand Master, Hiram Abiff. Ah! *Jubela* and *Jubelo*, it was I that struck him harder than you both! it was I that gave him the fatal blow! it was I that killed him outright!"—on which they rushed forward, seized, bound, and carried them before king Solomon, who, after

hearing the testimony of the three Fellow Crafts and the three ruffians having plead guilty, ordered them to be taken out at the west gate of the temple, and executed agreeably to the several imprecations of their own mouths. King Solomon then ordered fifteen Fellow Crafts to be selected from the bands of the workmen, clothed with white gloves and aprons, in token of their innocence, and sent, three east, three west, three north, three south, and three in and about the temple, in search of the body of our Grand Master, Hiram Abiff; and the three that traveled a westerly course, found it under a sprig of cassia, where a worthy brother sat down to rest and refresh himself; and on removing the earth till they came to the coffin, they involuntarily found their hands raised, as herein-before described, to guard their nostrils against the offensive effluvia that rose from the grave. It is also said, that the body had lain there fourteen days; some say fifteen.

The body was raised in the manner herein-before described, and carried up to the temple, and buried as explained in the closing clauses of the lecture. Not one-third part of the preceding history of this degree is ever given to a candidate. A few general, desultory, unconnected remarks are made to him, and he is generally referred to the manner of raising, and to the lecture, for information as to the particulars. Here follows a charge which ought to be, and sometimes is, delivered to the candidate after hearing the history of the degree.

An address to be delivered to the candidate after the history has been given.

“Brother, your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem.

“You are bound, by duty, honor, and gratitude, to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce, by precept and example, obedience to the tenets of the order.

‘In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity.

“To preserve the reputation of the fraternity unsullied, must be your constant care; and for this purpose, it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and, by the regularity of your own behavior, afford the best example for the conduct of others less informed. The ancient land marks of the order, entrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

Your virtue, honor, and reputation are concerned in supporting, with dignity, the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vow, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you this evening represent; thus you will render yourself deserving the honor which we have conferred, and merit the confidence that we have reposed.”

Here follows the lecture on this degree, which is divided into three sections, but as it is for the most part, a rehearsal of the degree, we omit it.

The three first degrees of Masonry, which constitute a Master Mason’s Lodge, end here. A Master Mason’s Lodge and a Chapter of Royal Arch Masons, are two distinct bodies, wholly independent of each other. The members of a Chapter are privileged to visit all Master Masons’ Lodges when they please, and may be, and often are members of both at the same time, and all the members of a Master Mason’s Lodge who are Royal Arch Masons, though not members of any Chapter, may visit any Chapter. I wish the reader to understand that neither all Royal Arch Masons nor Master Masons are members of either Lodge or Chapter. There are

tens of thousands who are not members, and scarcely ever attend, although privileged to do so.

A very small proportion of Masons, comparatively speaking, ever advance any further than the third degree, and consequently never get the great word which was lost by Hiram's untimely death. Solomon, king of Israel, Hiram, king of Tyre, and Hiram Abiff, the widow's son, having sworn that they, nor neither of them, would ever give the word, except they three were present, (and it is generally believed that there was not another person in the world, at that time, that had it), consequently the word was lost, and supposed to be forever. But the sequel will show it was found after a lapse of four hundred and seventy years, notwithstanding, the word *Mah-hah-bone*, which was substituted by Solomon, still continues to be used by Master Masons, and no doubt will, as long as Masonry attracts the attention of men; and the word which was lost, is used in the Royal Arch degree. What was the word of the Royal Arch degree, before they found the Master's word, which was lost at the death of Hiram Abiff, and was not found for four hundred and seventy years? Were there any Royal Arch Masons before the Master's word was found? I wish some Masonic gentleman would solve these two questions.

I shall now proceed with the Mark Master's degree, which is the first degree in the Chapter. The Mark Master's degree, the Past Master's, and the Most Excellent Master's, are Lodges of Mark Master Masons, Past Master, and Most Excellent Master; yet, although called Lodges, they are called component parts of the Chapter. Ask a Mark Master Mason if he belongs to the Chapter, he will tell you he does, but that he has only been marked. It is not an uncommon thing, by any means, for a Chapter to confer all four of the degrees in one night, viz: the Mark Master, Past Master, Most Excellent Master, and Royal Arch degrees.*

* The following questions are often put to test the orthodoxy of Master Masons, when visiting a strange Lodge. *Q. From what? By what? On*

TEST-OATH AND WORD

The following "*Test-Oath and Word*" were invented and adopted by the "GRAND LODGE" of the State of New-York, at their session in June, 1827, for the purpose of guarding against *Book* Masons. They are given in a Master's Lodge. They were obtained from a gentleman in high standing in society, and among Masons, but a friend to Anti-Masonry. He was a member of the "Grand Lodge," and present when they were adopted.

A person wishing to be admitted into the Lodge, presents himself at the door. The Tyler, (or some brother from within,) demands, or asks, "Do you wish to visit this Lodge?" The candidate for admission says, "If thought worthy." *Tyler*. "By what are you recommended?" *Ans.* "By fidelity." *Tyler* says, "Prove that;" at the same time advances and throws out his hand, or arm, to an angle of about forty-five degrees obliquely forward, the hand open, and thumb upward. The candidate then advances and places the back of his *left hand* against the *palm* of the Tyler's *right hand*—still extended—puts his mouth to the Tyler's ear and whispers L O S, and pronounces, LOS.*

TEST-OATH.

I, A B, of my own free will and accord, in the presence of Almighty God, solemnly and sincerely promise and swear that I will not communicate the secret test-word, annexed to this obligation, to any but a true and lawful Master Mason, and that in the body of a lawful Lodge of such, in actual session, or at the door of a Lodge for the purpose of gaining admission;—under penalty of being forever disgraced and dishonored as a man, and despised, degraded, and expelled as a Mason."

what? and to what was you raised to the sublime degree of a Master Mason? A. I was raised *from* a dead level, *by* a lion's grip, *on* the five points of fellowship, *to* a living perpendicular.—*Allyn*.

* This word is an inversion of SOL, the Sun, and is very applicable as a Masonic test; the light of Masonry being fast retrograding towards its native darkness.

A REVELATION OF FREE MASONRY,

As published to the world by a Convention of Seceding Masons, held at Le Roy, Genesee county, New York, on the 4th and 5th of July, 1828: containing a true and genuine development of the mode of initiation, and also of the several lectures of the following degrees, to-wit: In the Chapter, Mark Master, Past Master, Most Excellent Master, and Royal Arch.

In the Encampment, Knight of the Red Cross, Knight Templar, Knight of Malta, Knight of the Christian Mark, and Guards of the Conclave, and Knights of the Holy Sepulchre.

In the Ancient Council of the Trinity, denominated the Holy and Thrice Illustrious Order of the Cross, the Illustrious, Most Illustrious, and Thrice Illustrious degrees

FOURTH, OR MARK MASTER'S DEGREE.

Ceremonies used in opening a Lodge of Mark Master Masons.

One rap calls the Lodge to order, one calls up the Junior and Senior Deacons, two raps call up the subordinate officers, and three all the members of the Lodge. The Right Worshipful Master having called the Lodge to order, and all being seated, the Right Worshipful Master says to the Junior Warden, "Brother Junior, are they all Mark Master Masons in the south?" Junior Warden answers, "They are, Right Worshipful." R. W. M. "I thank you, brother." R. W. M. "Brother Senior, are they all Mark Master Masons in the west?" Senior Warden, "They are, Right Worshipful." R. W. M. "They are in the east." At the same time gives a rap with the mallet, which calls up both Deacons. R. W. M. "Brother Junior, the first care of a Mason?" "To see the Lodge tyled, Right Worshipful." R. W. M. "Attend to that

part of your duty, and inform the Tyler that we are about to open a Lodge of Mark Master Masons, and direct him to tyle accordingly." Junior Deacon steps to the door and gives four raps, which are answered by four without by the Tyler. The Junior Deacon then gives one, which is answered by the Tyler with one. The door is then partly opened, and the Junior Deacon then delivers his message, and resumes his station, gives the due-guard of a Mark Master Mason, and says, "The door is tyled, Right Worshipful." R. W. M. "By whom?" Junior Deacon, "By a Mark Master Mason without the door, armed with the proper implements of his office." R. W. M. "His duty there?" J. D. "To keep off all cowans and eaves-droppers, see that none pass or repass without permission from the R. W. M." R. W. M. "Brother Junior, your place in the Lodge?" J. D. "At the right hand of the Senior Warden in the west." R. W. M. "Your business there, Brother Junior?" J. D. "To wait on the R. W. M. and Wardens, act as their proxy in the active duties of the Lodge, and take care of the door." R. W. M. "The Senior Deacon's place in the Lodge?" S. D. "At the right hand of the Right Worshipful Master in the east." R. W. M. "I thank you, brother." He then gives two raps with the mallet, and the subordinate officers rise. R. W. M. "Your duty there, Brother Senior?" S. D. "To wait on the R. W. M. and Wardens, act as their proxy in the active duties of the Lodge, attend to the preparation and introduction of candidates, and welcome and clothe all visiting brethren." R. W. M. "The Secretary's place in the Lodge, Brother Junior?" J. D. "At the left hand of the Right Worshipful Master in the east." R. W. M. "I thank you, Brother. Your duty there, Brother Secretary?" Secretary, "The better to observe the R. W. Master's will and pleasure; record the proceedings of the Lodge; transmit the same to the Grand Lodge, if required; receive all monies and money bills from the hands of the brethren, pay them over to the Treasurer, and take his receipt for the same." R. W. M. "The Treasurer's

place in the Lodge?" Sec. "At the right hand of the R. W. M." R. W. M. "I thank you, Brother. Your duty there, Brother Treasurer?" Treasurer, "Duly to observe the R. W. Master's will and pleasure; receive all monies and money bills from the hands of the Secretary, give a receipt for the same; keep a just and true account of the same; pay them out by order of the R. W. M. and consent of the brethren."* R. W. M. "The Junior Overseer's place in the Lodge, Brother Treasurer?" Treas. "At the right hand of the Junior Warden in the south, Right Worshipful." R. W. M. "I thank you, Brother. Your business there, Brother Junior Overseer?" J. Overseer, "To inspect all materials brought up for the building of the temple; approve or disapprove of the same; and if approved, pass it to the Senior Overseer for further inspection." R. W. M. "The Senior Overseer's place in the Lodge?" J. Overseer, "At the right hand of the Senior Warden in the west, R. Worshipful." R. W. M. "I thank you, Brother. Your business there, Brother Senior Overseer?" Senior Overseer, "To inspect all materials

* Supposing that in the United States, there are 500,000 Entered Apprentice, 400,000 Master, and 200,000 Royal Arch Masons; also, 10,000 Knights; and that they all paid the usual fees for the degrees; the amount would be the enormous sum of 11,250,000 dollars; the yearly interest of which, at 7 per cent. is 787,500 dollars; which sum, (allowing 100 dollars to each individual,) would support 7,875 persons.

Now I ask, do Masons by their charities, support this number of poor in the United States? Do they support one tenth part of that number? Supposing they do, is it necessary to give 10 or 50 dollars for the privilege of contributing 1, 5, or 50 dollars masonically? Must the privilege of being a charitable man be bought with gold? How many there are who have rendered themselves incompetent to bestow charities, by their paying for, and attendance on Masonic secrets and ceremonies! If all the money paid for the degrees of Masonry, was applied to charitable purposes, the subject would appear differently; but it is principally devoted to the erection of Masonic temples, support of the Grand Lodges, and for *refreshment* for the crafts; and I think I may add, for their support in "*kidnapping and murder*."

(If I had not been informed, from what I believe to be good authority, that the Grand Lodge of this State, had recently, since the abduction of Morgan, appropriated 5000 dollars to the wants of the crafts, and had put that sum into the hands of a "committee," to be disposed of by them as their judgment should dictate, having reference to the kidnappers and murderers of Capt. Morgan. I should not have added the last remark.)

brought up for the building of the temple, and if approved, pass it on to the Master Overseer at the east gate for further inspection." R. W. M. "The Master Overseer's place in the Lodge, Brother Senior Overseer?" Senior Overseer, "At the right hand of the Right Worshipful Master in the east." R. W. M. "I thank you, Brother. Your business there, Brother Master Overseer?" Master Overseer, "To assist in the inspection of all materials brought up for the building of the temple; and if disapproved, to call a council of my Brother Overseers." R. W. M. "The Junior Warden's place in the Lodge, Brother Master Overseer?" M. Overseer, "In the south, R. W." R. W. M. "I thank you, Brother. Your business there, Brother Junior?" J. Warden, "As the sun in the south at high meridian, is the beauty and glory of the day, so stands the Junior Warden in the south, the better to observe the time; call the Craft from labor to refreshment; superintend them during the hours thereof; see that none convert the hours of refreshment into that of intemperance, or excess; and call them on again in due season, that the R. W. M. may have honor, and they pleasure and profit thereby." R. W. M. "The Senior Warden's place in the Lodge?" J. W. "In the west, Right Worshipful." R. W. M. "I thank you, Brother. Your duty there, Brother Senior?" Senior Warden, "As the sun sets in the west to close the day, so stands the Senior Warden in the west, to assist the Right Worshipful Master in opening and closing the Lodge; take care of the jewels and implements; see that none be lost; pay the Craft their wages if any be due; and see that none go away dissatisfied." R. W. M. "The Master's place in the Lodge?" S. W. "In the east, R. Worshipful." R. W. M. "His duty there?" S. W. "As the sun rises in the east to open and adorn the day, so presides the R. W. M. in the east, to open and adorn his Lodge; set his Craft to work, and govern them with good and wholesome laws, or cause the same to be done." R. W. M. "I thank you, Brother." Gives three raps with the mallet, which call up all the brethren,

takes off his hat, and says, "In like manner, so do I strictly prohibiting all profane language, private committees, or any other disorderly conduct, whereby the peace and harmony of this Lodge may be interrupted, while engaged in its lawful pursuits, under no less penalty than the by-laws enjoin, or a majority of the brethren present may see cause to inflict. Brethren, attend to giving the signs." The R. W. M. (all the brethren imitating him,) extends his left arm from his body, so as to form an angle of about forty-five degrees, and holds his right hand transversely across his left, the palms thereof about an inch apart. This is called the first sign of a Mason — is the sign of distress in the first degree, and alludes to the position a candidate's hands are placed, when he takes the obligation of an Entered Apprentice Mason; he then draws his right hand across his throat, the hand open, with his thumb next to his throat, drops it down by his side. This is called the due-guard of an Entered Apprentice Mason, and alludes to the penal part of the obligation. Next he places the palm of his open right hand upon his left breast, and at the same time, throws up his left hand, and so extends his left arm as to form a right angle: from the shoulder to the elbow it is horizontal; from the elbow to the tip of the finger it is perpendicular. This is the sign and due-guard of a Fellow Craft Mason, and also alludes to the penal part of the obligations which is administered in this degree. After this, the R. W. M. draws his right hand across his bowels, with his hand open, and the thumb next to his body, and drops it down by his side. This is the sign or due-guard of a Master Mason, and like the others, alludes to the penalty of this degree. He then throws up the grand hailing sign of distress: this is given by raising both hands and arms, to the elbow, perpendicularly, one on each side of the head, the elbows forming a square, his arms then drop by his side. He then clenches the third and little fingers of his right hand, with his thumb extends, at the same time, his middle and fore fingers, 'brings up his hand in such a manner as to have the

side of the middle finger touch the rim of the right ear, then lets it drop, and as it falls, brings the outward side of the little finger of the left hand, across the wrist of the right, then lets them fall by his sides. This is the sign, or due-guard, of a Mark Master Mason, and also alludes to the penal part of the obligation in this degree. Here it is proper to remark, that in the opening of any Lodge of Masons, they commence giving the signs of an Entered Apprentice, and go through all the signs of the different degrees, in regular gradation, until they arrive to the one which they are opening, and commence at the sign of the degree in which they are at work, and descend to the last when closing. After going through all the signs as above described, the R. W. M. declares the Lodge opened, in the following manner: "I now declare this Lodge of Mark Master Masons duly opened for the dispatch of business." The Senior Warden declares it to the Junior Warden, and he to the brethren. The R. W. M. then repeats a charge: "Wherefore, brethren, lay aside all malice and guile," &c., &c. (Monitor, page 76.)

The Lodge being opened and ready for business, the R. W. M. directs the Secretary to read the minutes of the last meeting, which generally brings to view the business of the present. If there are any candidates to be brought forward, that is generally the first business. A Master Mason wishing for further light in Masonry, sends a petition to the Chapter, and requests to be advanced to the honorary degree of Mark Master Mason. If there is no serious objection to the petition, it is entered on the minutes, and a committee of several appointed to inquire into his character and report to the next regular communication. At that time, if the committee report in his favor, and no serious objection is made against him otherwise, a motion is made that the ballot pass; if carried, the Deacons pass the ballot boxes: these boxes are the same as in the preceding degrees. When the balls are received, the box is presented to the Right Worshipful Master, Senior and Junior Wardens. R. W. M. "Clear in the west,

Brother Senior?" S. W. "Clear, R. W." R. W. M. "Clear in the south, Brother Junior?" J. W. "Clear, Right Worshipful." R. W. M. says, "Clear in the east." This being the case the candidate is accepted; but if there is one black ball in that end of the box which has the white tube, and the Senior Warden pronouncing "not clear," all stop, and inquiry is made, and the ballot passes again, and if blacked a third time, the candidate is rejected. It being otherwise, the Senior Deacon, who is the candidate's conductor, passes out of the Lodge into the adjoining room, where the candidate is in waiting, and there the conductor is furnished with a small oblong square, six inches long. The candidate is presented with a large white marble key stone, weighing, probably, twenty pounds, and is ordered by his conductor to take it by the little end, between his first and second fingers and thumb of his right hand. The door is then opened without ceremony, and they pass directly to the Junior Overseer's station at the south gate which is nothing more than the Junior Warden's seat, and the conductor gives four raps with his block of timber, on a pedestal in front of the Junior Overseer's station. J. O. "Who comes here?" Conductor, "Two Brother Fellow Crafts, with materials for the temple." J. O. "Have you a specimen of your labor?" Conductor, "I have." J. O. "Present it." The Conductor then presents the piece of timber before described; the Junior Overseer receives it, and applies a small trying square to its different angles, and they agreeing with the angles of the square, he says, "This is good work, square work, such work as we are authorized to receive." Returns the block of timber, and turning his eye upon the candidate, asks, "Who is this you have with you?" Conductor, "A Brother Fellow Craft." J. O. "Have you a specimen of your labor?" Can. "I have." J. O. "Present it." The candidate then presents the key stone. The Junior Overseer receives it, and applies his square to all its angles, and they not agreeing with the angles of the square, he says, "What have you here, Brother?"

This is neither an oblong nor a square, neither has it the regular mark of the Craft upon it, but from its singular form and beauty I am unwilling to reject it; pass on to the Senior Overseer at the west gate for further inspection." They then pass on to the Senior Overseer's station at the west gate, which is the Senior Warden's seat, and give four raps as before, on the pedestal which stands in front of the Senior Overseer. S. O. "Who comes here?" Con. "Two Brother Fellow Crafts, with materials for the temple." S. O. "Have you a specimen of your labor?" Con. "I have." S. O. "Present it." The conductor, as before, presents the block of timber; the Senior Overseer applies his square to it, and finding it agrees with the angles of his square, says, "This is good work, square work, such work as we are authorized to receive: who is this you have with you?" Con. "A Brother Fellow Craft." S. O. "Have you a specimen of your labor?" Can. "I have." S. O. "Present it." The candidate then presents the key stone, and he applies it, but not fitting, he says, "This is neither an oblong nor a square, neither has it the regular mark of the Craft upon it; it is a curious wrought stone, and on account of its singular form and beauty, I am unwilling to reject it: pass on to the Master Overseer at the east gate for further inspection." They pass to his station at the east gate and give four raps. Master Overseer, "Who comes here?" Conductor, "Two Brethren Fellow Crafts, with their materials for the temple." M. Overseer, "Have you a specimen of your labor?" Con. "I have." M. Overseer, "Present it." The conductor presents his billet of wood to him, and he applies his square to it, and like the other Overseers, says, "This is good work, square work, such work as we are authorized to receive: who is this you have with you?" Conductor, "A Brother Fellow Craft." M. Overseer, "Have you a specimen of your labor?" Can. "I have." M. O. "Present it." (It ought here to be remarked, that when the candidate is presented with the key stone, and takes it between his thumb and two fingers, it hangs suspended by his side,

and he is requested to carry his work plumb; and the conductor taking good care to see that he does it, by the time he arrives at the Master Overseer's station at the east gate, and when the Master Overseer says "present it," the candidate is extremely willing to hand over the key stone to him for inspection; for by this time it becomes very painful to hold any longer the stone which he has in charge.) The Master Overseer having received the key stone, he applies his square to the different angles of it, and being found not to be square, he, like the other Overseers, says, "This is neither an oblong nor a square, neither has it the regular mark of the Craft upon it." He then looks sternly upon the candidate, and demands, "Is this your work?" Can. "It is not." M. Overseer, "Is this your mark?" Can. "It is not." M. O. "Where did you get it?" Can. "I picked it up in the quarry." M. O. "Picked it up in the quarry? This explains the matter. What! been loitering away your time this whole week, and now brought up another man's work to impose upon the Grand Overseers! This deserves the severest punishment. (Motions the candidate to stand aside.) Brothers Junior and Senior Overseers, here is work brought up for inspection which demands a council." The Junior, Senior, and Master Overseers then assemble in council. M. Overseer, presenting the stone, "Did a Fellow Craft present this to you for inspection, Brother Junior?" J. Overseer, "A Fellow Craft came to my office and presented this stone for inspection. I examined it, and found it was neither an oblong nor a square, nor neither had it the regular mark of the Craft upon it; but on account of its singular form and beauty, I was unwilling to reject it, and ordered it to the Senior Overseer at the west gate for further inspection." M. Overseer, "Brother Senior, was this stone presented to you for inspection?" Senior Overseer, "It was. I know of no use for it in the temple. I tried it with the square, and observed it was neither an oblong nor a square, neither had it the regular mark of the Craft upon it; but on account of its singular form and beauty, I was unwill-

ing to reject it, and therefore directed it to the Master Overseer at the east gate, for further inspection." M. Overseer, "It was also presented to me for inspection, but I do not know of any use which it can be in the building." Senior Overseer, "I know of no use for it." Junior Overseer, "I know of no use for it." M. Overseer, "Brother Senior, what shall we do with it?" S. Overseer, "Heave it over among the rubbish." The Master and Senior Overseers then take the stone between them, and after waving it backward and forward four times, they heave it over in such a manner that the one letting go while the stone is arriving at the highest point, it brings the stone in a quarterly direction over the other's left shoulder; the Junior Overseer being stationed in a suitable position, at this moment receives the stone, and carries it away into the preparation room. R. W. M. "Brother Senior Warden, assemble the Craft to receive wages." At this command the brethren all arise, and form a procession single file; the candidate is placed at the head of the procession, and when stationed, is told, that "the last shall be first, and the first, last." The procession being formed, they commence singing the following song: "Mark Masters all appear," &c., (see Monitor, page 82,) and at the same time, commence a circular march (against the course of the sun,) around the room, giving all the signs during their march, beginning with that of Entered Apprentice, and ending at that of Mark Master. They are given in the following manner: The first revolution each brother, when opposite the R. W. M. gives the first sign in Masonry; the second revolution, when opposite the Master, the second; and so on, until they give all the signs to that of Mark Master.

While the ceremony is going on in the Lodge, the Senior Grand Warden procures a sufficient number of cents and passes into the preparation room, and opens a lattice window in the door which communicates to the Lodge room, and when the craftsmen arrive to the Mark Master Mason's sign, each one of them, in their last revolution, puts his hand

through the window in the door and gives a token, (this is given by shutting the third and little fingers, extending the fore and middle fingers, and placing the thumb over them in a suitable manner to receive a penny, or cent;) and receives a penny, or cent, from the S. G. W. Matters are so timed in the march, that when they come to that part of the song which says, "caution them to beware of the right hand," it comes the turn of the candidate to put his hand through the aperture of the door, and receive his penny; but not being able to give the token, he is detected as an impostor, and the S. G. W. instead of giving him his penny, seizes him by the hand and draws his arm full length through the door, and holds him securely, exclaiming, at the same time, "an impostor! an impostor!" Others who are in the room with the S. G. W. cry out, "Chop off his hand! chop off his hand." At this moment, the conductor steps to the candidate and intercedes warmly in his behalf. Con. "Spare him! spare him!" S. G. Warden. "He is an impostor. He has attempted to receive wages without being able to give the token. The penalty must be inflicted. Con. "He is a brother Fellow Craft, and on condition that you will release him, I will be responsible that he shall be taken before the Right Worshipful Master, where all the circumstances shall be made known; and, if he condemns him, I will see that the penalty is inflicted." S. G. Warden. "On these conditions, I release him." The candidate is released, and taken before the R. W. Master. Con. "This young Fellow Craft has brought up work for inspection which was not his own, and has attempted to receive wages for it. He was detected at the Senior Grand Warden's apartment as an impostor, and I became responsible, on condition of his release, that he should appear before the R. W., and if, after a fair trial, you should pronounce him guilty, that I should see the penalty of an impostor inflicted upon him." R. W. M. "Brother Junior Overseer, did this man bring up work to your station for inspection?" J. Overseer. "He did. I inspected it, and

observed that it was neither an oblong nor a square, neither had it the regular mark of the craft upon it; but, on account of its singular form and beauty, I was unwilling to reject it; therefore, I ordered it passed over to the Senior Overseer's station at the west gate for further inspection." R. W. M. "Brother Senior Overseer, did this young man bring up work to you for inspection?" S. O. "He did; and I, for similar reasons offered by brother Junior Overseer, was unwilling to reject it, and ordered it passed on to the Master Overseer at the east gate, for further inspection." R. W. M. "Brother Master Overseer, did this young man bring up work to you for inspection?" "He did. I inspected the work, and observed that it was neither an oblong nor a square, neither had it the regular mark of the craft upon it. I then asked him if it was his work. He admitted that it was not. I asked him where he got it. He said he picked it up in the quarry. I rebuked him severely for his attempt to impose upon the Grand Overseers, and for loitering away his time and then bringing up another man's work for inspection. I then called a council of my brother Overseers, and we, knowing no use for the work, hove it over among the rubbish." R. W. M. "Senior Grand Warden, did the young man attempt to receive wages at your apartment?" S. G. W. "He did, and I detected him as an impostor, and was about to inflict the penalty, but the conductor becoming responsible, that, if I would release him, he would see the impostor taken before the R. W. and, if found guilty, that the penalty should be inflicted, I released him." R. W. M. "Young man, it appears that you have been loitering away your time this whole week, and have now brought up another man's work for inspection, to impose upon the Grand Overseers; and what is more, you have attempted to receive wages for labor which you never performed. Conduct like this deserves prompt punishment. The penalty of an impostor is that of having his right hand chopped off. This young man appears as though he deserved a better fate, and as though he might be serviceable in the

building of the temple. Are you a Fellow Craft? Can. "I am." R. W. M. "Can you give us any proof of it?" Candidate gives the sign of a Fellow Craft. R. W. M. He is a Fellow Craft. "Have you ever been instructed how to receive wages?" Candidate. "I have not." R. W. M. "This serves in a measure to mitigate his crime. If you are instructed how to receive wages, will you do better in future, and never again attempt to impose on the Grand Overseers, and, above all, never attempt to receive wages for labor which you never performed?" Candidate. "I will." R. W. M. "The penalty is remitted." The candidate is then taken into the preparation room, and divested of all his outward apparel, and all money and valuables; his breast bare, and a cable-tow four times around his body: in which condition he is conducted to the door, when the conductor gives four distinct knocks, upon the hearing of which, the Senior Warden says to the R. W. "While we are peaceably at work on the fourth degree of Masonry, the door of our lodge appears to be alarmed." R. W. M. "Brother Junior, see the cause of that alarm." The J. W. then steps to the door and answers the alarm by four knocks, the conductor and himself each giving another. The door is then partly opened, and the Junior Warden then asks, "Who comes there?" Conductor. "A worthy brother, who has been regularly initiated as an Entered Apprentice, served a proper time as such; passed to the degree of a Fellow Craft; raised to the sublime degree of a Master Mason; and now wishes further light in Masonry, by being advanced to the more honorable degree of Mark Master Mason." J. W. "Is it of his own free will and accord he makes this request?" Conductor. "It is." J. W. "Is he duly and truly prepared?" Conductor. "He is." J. W. "Has he wrought in the quarry, and exhibited specimens of his skill in the preceding degrees?" Conductor. "He has." J. W. "By what further right, or benefit, does he expect to obtain this favor?" Con. "By benefit of a pass word." J. W. "Has he a pass word?" Con. "He has not, but

I have it for him." J. W. "Give it me." Conductor whispers in his ear, "JOPPA." J. W. "The pass word is right. You will let him wait until R. W. M. is made acquainted with his request, and his answer returned." The Junior Warden returns him to the R. W. M. where the same questions are asked and answers returned as at the door. The R. W. M. then says, "Since he comes endowed with the necessary qualifications, let him enter in the name of the Lord, and take heed on what he enters. (Previous to the candidate's entering, one of the brethren who is best qualified for the station, is selected and furnished with an engraving chisel and mallet, and placed near the door, so that when the candidate enters, it is on the edge an engraving chisel, under the pressure of the mallet. As this is the business of no particular officer, we have, for convenience, styled him executioner.) "Brother, it becomes my duty to put a mark on you, and such a one, too, as you will probably carry to your grave." Places the edge of the chisel near his left breast and makes several motions with the mallet, as though he was about to strike upon the head of the chisel. Executioner. "This is a painful undertaking; I do not feel able to perform it. R. W. (turning to the R. W. M.) this task is too painful; I feel that I cannot perform it; I wish the R. W. would select some other brother to perform it in my stead." R. W. M. "I know the task is unpleasant, and a painful one; but as you have undertaken to perform it, unless some other brother will volunteer his service, and take your place, you must proceed." Executioner. "Brother, (calling the name,) will you volunteer your service, and take my place?" Brother. "I cannot consent to do it;" (after several solicitations and refusals.) Executioner. R. W., no brother feels willing to volunteer his services, and I declare I feel unwilling and unable to perform it." R. W. M. "As no brother feels disposed to take your station, it becomes your duty to perform it yourself." Executioner (taking his station), "Brethren, support the candidate; (several take hold of the candidate.) Brother, (naming some physician, or sur-

geon,) will you assist?" Doctor (stepping up). "Brethren, it becomes necessary that we have a bowl, or some other vessel, to receive the blood. A bowl is presented, having the appearance of blood upon it, and is held in a suitable position to receive the blood. The surgeon places his fingers on the left breast of the candidate, and gives counsel where it would be advisable to inflict the wound. The executioner then places the edge of the chisel near the spot, and draws back the mallet, and while making several false motions, says, "Operative Masons make use of the engraving chisel and mallet to cut, hew, carve, and indent their work; but we, as Free and Accepted Masons, make use of them for a more noble and glorious purpose; — we use them to cut, hew, carve, and indent the mind;" giving, at the instant the last word is pronounced, a severe blow with the mallet upon the head of the chisel, without the least injury to the candidate.* The candidate is then conducted four times around the Lodge, and each time, as he passes the station of the Master, Senior, and Junior Wardens, they each give one loud rap with their mallet. The Master, in the mean time, reads the following passages of Scripture — Psalm cxviii. 22: "The stone which the builders refused is become the head stone of the corner." Matt. xxi. 42: "Did ye never read the Scriptures, the stone which the builders rejected, the same is become the head of the corner?" Luke xx. 17: "What is this, then, that is written: The stone which the builders rejected, the same is become the head of the corner?" Act iv: 11. "This is the stone which was set at naught by you builders, which is become the head of the corner." The reading of them is so timed, as to be completed just as the candidate arrives at the

* This is supposed to be the most interesting part of the degree; and is made so, by the pains taken to frighten the candidate. If the floor, bowl, chisel, and mallet are bespattered with blood or something which resembles it, and the "executioner" acts his part well, the candidate must necessarily feel very uneasy during the ceremony. This generally gives great satisfaction to the brotherhood, and is often the subject of their secret discourse for weeks afterwards.

Junior Warden's post. Here he stops, and the same questions are asked and answers returned, as at the door; the same passes at the Senior Warden and Master, who orders the candidate to be conducted back to the Senior Warden in the west, by him to be taught to approach the east by four upright regular steps, his feet forming a square, and body erect at the altar. The candidate then kneels and receives the obligation as follows:

"I, A B, of my own free will and accord, in presence of Almighty God, and this Right Worshipful Lodge of Mark Master Masons, do hereby and hereon, in addition to my former obligations, most solemnly and sincerely promise and swear, that I will not give the degree of a Mark Master Mason to any one of an inferior degree, nor to any other person in the known world, except it be to a true and lawful brother, or brethren of this degree; and not unto them, whom I shall hear so to be, but unto him and them only, whom I shall find so to be, after strict trial and due examination, or lawful information given: Furthermore, do I promise and swear, that I will support the constitution of the General Grand Royal Arch Chapter of the United States of America, also the Grand Royal Arch Chapter of this State, under which this Lodge is held, and conform to all the by-laws, rules, and regulations of this or any other Lodge of Mark Master Masons, of which I may at any time hereafter become a member: Furthermore, do I promise and swear, that I will obey all the regular signs and summons given, handed, sent, or thrown to me from the hand of a brother Mark Master Mason, or from the body of a just and legally constituted Lodge of such, provided it be within the length of my cable-tow: Furthermore, do I promise and swear, that I will not wrong this Lodge, or a brother of this degree, to the value of his wages, (or one penny) myself, knowingly, nor suffer it to be done by others if in my power to prevent it: Furthermore, do I promise and swear, that I will not sell, swap, barter, or exchange my mark which I shall hereafter choose, nor send it a second time to pledge until it

is lawfully redeemed from the first: Furthermore, do I promise and swear, that I will receive a brother's mark when offered to me requesting a favor, and grant him his request if in my power; and if it is not in my power to grant his request, I will return him his mark with the value thereof, which is half a shekel of silver, or a quarter of a dollar. To all of which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me, to keep and perform the same, binding myself under no less penalty, than to have my right ear smote off, that I may forever be unable to hear the word, and my right hand chopped off, as the penalty of an impostor, if I should ever prove willfully guilty of violating any part of this my solemn oath, or obligation, of a Mark Master Mason. So help me God, and make me steadfast to keep and perform the same." "Detach your hand and kiss the book."

The Master then produces the same key stone, concerning which so much has already been said; and says to the candidate, "We read in a passage of Scripture, Rev. ii. 17: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save him that receiveth it." He then presents the stone to the candidate and says, "I now present you with a white stone, on which is written a new name; we give the words that form this circle; (the letters are so engraved on the stone as to form a circle:) the initials are H. T. W. S. S. T. K. S. Hiram Tyran, Widow's Son, Sent To King Solomon. These placed in this form were the mark of our Grand Master, Hiram Abiff. At present they are used as the general *mark* of this degree, and in the center of them each brother places his own individual *mark*." The stone is then removed and the candidate still remains on his knees at the altar. The Master then takes the jewel containing his mark from his neck, and presents it to the candidate—requests of him some favor, such as the loan of five, ten, or twenty dollars. The candidate having left all his

money and valuables in the preparation room, answers, "I cannot do it; I have no money about me;" and offers to return the *mark* to the Master, but he refuses to take it, and says to the candidate, "Have you not just sworn that you will receive a brother Mark Master's mark when offered to you, requesting a favor, and if not in your power to grant the favor you would return him his mark with the value of it? Is this the way you mind your obligations? Here I presented my mark with a request for a small favor; you say you cannot grant it, and offer to return my *mark* alone? Where is the quarter of a dollar you have sworn to return with it?" The candidate, much embarrassed, answers, "I cannot do even that. I have no money about me. It was all taken from me in the preparation room." The Master asks, "Are you quite sure you have none?" Candidate answers, "I am; it is all in the other room." Master. "You have not examined; perhaps some friend has, in pity to your destitute situation, supplied you with that amount unknown to yourself: feel in all your pockets, and if you find, after a thorough search, that you really have none, we shall have less reason to think that you meant willfully to violate your obligation." The candidate examines his pockets and finds a quarter of a dollar, which some brother had slyly placed there. This adds not a little to his embarrassment. He protests he had no intention of concealing it; really supposed he had none about him, and hands it to the Master with his mark. The Master receives it and says to the candidate, "Brother, let this scene be a striking lesson to you. "Should you ever hereafter have a mark presented to you by a worthy brother, asking a favor, before you deny him, make diligent search, and be quite sure of your inability to serve him; perhaps you will then find, as in the present instance, that some unknown person has befriended you, and you are really in a better situation than you think yourself." The candidate then rises and is made acquainted with the grips, words, and signs of this degree. The pass-grip of this degree is made by extending the right

arms and clasping the fingers of the right hands, as one would naturally do to assist another up a steep ascent. The password is "Joppa." The real grip is made by locking the little fingers of the right hand, bringing the knuckles together, placing the ends of the thumbs against each other. The word is, "Mark well." The signs have been described. After the grips, words, and signs are given and explained, (see lectures,) the Master says, "Brother, I now present you with the tools of a Mark Master, (here he points them out in the carpet, or in the chart,) which are the chisel and mallet. They are thus explained: The chisel morally demonstrates the advantages of discipline and education; the mind, like the diamond in its original state, is rude and unpolished, but as the effect of the chisel on the external coat, soon presents to view the latent beauties of the diamond, so education discovers the latent beauties of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God and man. The mallet morally teaches to correct irregularities, and to reduce man to a proper level; so that by quiet deportment, he may, in the school of discipline, learn to be content. What the mallet is to the workmen, enlightened reason is to the passions; it curbs ambition, it depresses envy, it moderates anger, and it encourages good dispositions, whence arises among good Masons that comely order,

"Which nothing earthly gives, or can destroy,

The soul's calm sunshine, and the heartfelt joy."

The W. Master then delivers the following charge to the candidate, which completes the ceremony of advancement to this degree. (For the charge see Monitor.)

CEREMONY OF CLOSING A LODGE OF MARK MASONS.

The Worshipful Master says, "Brother Junior Warden, assemble the brethren, and form a procession for the purpose of closing the Lodge." The brethren then assemble and commence a circular march, singing the song, "Mark Masters all appear," (see Webb's Monitor, page 82,) with the same

ceremony as described in another part of this degree. After the song is completed, the brethren compare the wages they have received, and finding that all have received alike, (one penny or cent,) they begin to murmur among themselves, some pretending to think they ought to have more, as they have done all the labor. They finally throw down their wages upon the altar, declaring if they cannot be dealt justly with, they will have none. The Worshipful Master calls to order, and demands the cause of the confusion. Some brother answers, "Worshipful, we are not satisfied with the manner of paying the workmen; for we find those who have done nothing, and even the candidate just received, is paid just as much as we, who have borne the heat and burden of the day. Master says, "It is perfectly right." Brother. "It cannot be right—it is very unreasonable." Master. "Hear what the law says on this subject." He then reads the following parable, Mat. xx. 1—16: "For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right that shall ye receive. So when even was come, the lord of the vineyard said unto his steward, call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more: and they likewise received every

man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen." (We leave it for the public to judge, with what consistency king Solomon in his day, could introduce a passage of the New Testament, written long after, to settle a dispute arising among his workmen. They will observe that many passages of the New Testament are introduced in this and the following degrees, pretended to have been organized at the building of the temple. We make no comments.) The brethren then declare themselves satisfied; the signs are given from Mark Master down to the Entered Apprentice, and the Master declares the lodge closed.

THE PAST MASTER'S DEGREE.

This degree is very simple, although Monitor writers say much about it. It is necessary that a Master Mason should take this degree, before he can, constitutionally, preside over a Lodge of Master Masons, as Master of it; and when a Master Mason is elected Master of a Lodge, who has not previously received the Past Master's degree, it is then conferred upon him, often without any other ceremonies than that of administering the obligation.

This Lodge is opened and closed, in the same manner that the Lodges of the first three degrees are. The candidate petitions, and is ballotted for in the same manner, but he is received into the Lodge in a very different manner. He is conducted into the Lodge without any previous preparation,

when the presiding officer rises and says, "Brethren, it is inconvenient for me to serve you any longer as master of this Lodge. I wish you would select some other brother for that purpose." The candidate is nominated, the usual forms of balloting for officers are then dispensed with, and a vote of the Lodge is taken by yeas and nays. The candidate is elected, and generally refuses to serve, but he is, eventually, prevailed on to accept; whereupon the presiding officer addresses the Master elect in the words following, viz: "Brother, previous to your investiture, it is necessary that you assent to those ancient charges and regulations, which point out the duty of a Master of a Lodge.

1. You agree to be a good man, and true, and strictly to obey the moral law.

2. You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.

3. You promise not to be concerned in any plots or conspiracies against government; but patiently to submit to the decisions of the supreme legislature.

4. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably by all men.

5. You agree to hold in veneration the original rules and patrons of Masonry, and their regular successors, supreme and subordinate, according to their stations, and to submit to the awards and resolutions of your brethren, when convened, in every case consistent with the constitution of the order.

6. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

7. You agree to be cautious in carriage and behavior, cautious to your brethren, and faithful to your Lodge.

8. You promise to respect genuine brethren, and discountenance impostors, and all dissenters from the original plan of Masonry.

9. You agree to promote the general good of society, to

cultivate the social virtues, and to propagate the knowledge of the arts.

10. You promise to pay homage to the Grand Master, for the time being, and to his officer when duly installed; strictly to conform to every edict of the Grand Lodge or general assembly of Masons, that is not subversive of the principles and ground work of Masonry.

11. You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry.

12. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry on convenient occasions.

13. You admit that no new Lodge can be formed without permission of the Grand Lodge, and that no countenance be given to any irregular Lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the order.

14. You admit that no person can be regularly made a Mason in, or admitted a member of any regular Lodge, without previous notice, and due inquiry into his character.

15. You agree that no visitors shall be received in your Lodge without due examination, and producing proper vouchers of their having been initiated into a regular Lodge."

The presiding officer then asks the Master elect, (candidate) the following question; which he must answer in the affirmative. Q. "Do you submit to these charges and promise to support these regulations, as Masters have done, in all ages before you?" A. "I do." The presiding officer then addresses him. "Brother A. B., in consequence of your cheerful conformity to the charges and regulations of the order, you are now to be installed Master of this degree; in full confidence of your care, skill and capacity to govern the same. But previous to your investiture, it is necessary you should take upon yourself the solemn oath, or obligation, appertaining to this degree. If you are willing to take it upon you,

you will please to kneel before the altar, when you shall receive the same." (Here Lodges differ very materially, but this is the most prevalent mode of proceeding.) The candidate then kneels on both knees, lays both hands on the Holy Bible, Square and Compass, and takes the following oath or obligation:

"I, A B, of my own free will and accord, in presence of Almighty God, and this Worshipful Lodge of Past Master Masons, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of Past Master Mason, or any of the secrets pertaining thereto, to any one of an inferior degree, nor to any person in the known world; except it be to a true and lawful brother or brethren, Past Master Masons, or within the body of a just and lawfully constituted Lodge of such; and not unto him or them whom I shall hear so to be, but unto him and them only, whom I shall find so to be, after strict trial and examination, or lawful information. Furthermore, do I promise and swear, that I will obey all regular signs and summons, sent, thrown, handed, or given from the hand of a brother of this degree; or from the body of a just and lawfully constituted Lodge of Past Masters, provided it be within the length of my cable-tow. Furthermore, do I promise and swear, that I will support the constitution of the General Grand Royal Arch Chapter of the United States of America, also that of the Grand Chapter of the State of — under which this Lodge is held, and conform to all the by-laws, rules, and regulations, of this or any other Lodge, of which I may at any time hereafter become a member, so far as in my power. Furthermore, do I promise and swear, that I will not assist, or be present at the conferring of this degree upon any person, who has not, to the best of my knowledge and belief regularly received the degrees of Entered Apprentice, Fellow Craft, Master Mason and Mark Master, or been elected Master of a regular Lodge of Master Masons. Furthermore, do I promise and swear, that I will aid and assist

all poor and indigent Past Master Masons, their widows and orphans, wherever dispersed round the globe, they applying to me as such and I finding them worthy, so far as in my power, without material injury to myself or family. Furthermore, do I promise and swear, that the secrets of a brother of this degree, delivered to me in charge as such, shall remain as secure and inviolable in my breast, as they were in his own, before communicated to me; murder and treason excepted, and those left to my own election. Furthermore, do I promise and swear, that I will not wrong this Lodge, nor a brother of this degree, to the value of one cent, knowingly myself, nor suffer it to be done by others, if in my power to prevent it. Furthermore, do I promise and swear, that I will not govern this Lodge, nor any other over which I may be called to preside, in a haughty, arbitrary, or impious manner; but will at all times, use my utmost endeavors to preserve peace and harmony among the brethren. Furthermore, do I promise and swear, that I will never open a Lodge of Master Masons, unless there be present three regular Master Masons, besides the Tyler, nor close the same, without giving a lecture, or some section, or part of a lecture, for the instruction of the Lodge. Furthermore, that I will not, knowingly, set in any Lodge where any one presides, who has not received the degree of Past Master. (This last point is, in many Lodges, entirely omitted. In some, the two last.) All which, I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind, to keep and perform the same; binding myself under no less penalty, than to have my tongue split from tip to root; that I might forever thereafter, be unable to pronounce the word, if ever I should prove wilfully guilty of violating any part of this, my solemn oath, or obligation, of a Past Master Mason. So help me God and make me steadfast to keep and perform the same."

The obligation being administered, the candidate rises,*

* In some Lodges the Master takes the candidate by the Master's grip, and says, "Brother, you will please rise," assisting him.

and the Master proceeds to give the sign, word, and grip of this degree, as follows : The sign (sometimes called the due-guard,) is given by laying the edge of the thumb of the right hand in a vertical position, on the centre of the mouth, high enough to touch the upper lip. The word is given by taking each other by the Master's grip, and pulling the insides of their feet together, when the Master whispers the word, *Giblem*,* in the ear of the candidate. Then they clap their left hand on each other's right arm, between the wrist and elbow, disengaging, (at the same moment,) their right hand from the Master's grip ; they each seize the left arm of the other with their right hands, between the wrist and elbow, and, (almost at the same instant,) yielding their left hand hold on each other's right arm, and moving their left hands with a brisk motion, they clasp each other's right arm with their left hands above the elbow, pressing their finger nails hard against the arms : as they shift their hands from place to place, the Master says, (in union with these movements,) "From grips to spans, and from spans to grips, a twofold cord is strong, but a threefold cord is not easily broken." The Master then conducts the candidate to the chair, and as he ascends the steps, the Master says, "Brother, I now have the pleasure of conducting you into the oriental chair of king Solomon ;" places a large cocked hat on his head, and comes down to the front of the newly installed Master, and addresses him as follows :—"Worshipful Brother, I now present you with the furniture and various implements of our profession ; they are emblematical of our conduct in life, and will now be enumerated and explained as presented."

"The *Holy Writings*, that great light in Masonry, will guide you to all truth ; it will direct your path to the temple of happiness, and point out to you the whole duty of man. The

* There is much diversity of opinion, among Masons, respecting this word, some insist that *Giblem* is the right word ; others, that *Gibelum* is the right word :—the latter word was rejected because it was used by "Jachin and Boaz."

Square teaches to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue. The *Compass* teaches to limit our desires in every station; thus rising to eminence by merit, we may live respected, and die regretted. The *Rule* directs, that we should punctually observe our duty; press forward in the path of virtue, and, neither inclining to the right or to the left, in all our actions have *eternity* in view. The *Line* teaches the criterion of moral rectitude; to avoid dissimulation in conversation and action, and to direct our steps to the path that leads to *immortality*. The *Book of Constitutions* you are to search at all times, cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins. Lastly, you receive in charge the by-laws of your Lodge which you are to see carefully and punctually executed.

“I will also present you with the mallet: it is an emblem of power. One stroke of the mallet calls to order, and calls up the Junior and Senior Deacons; two strokes call up all the subordinate officers; and three the whole Lodge.” The following charge is then delivered to the newly installed Master, (alias, candidate,) by the former Master:

“Worshipful Master, being appointed Master of this Lodge, you cannot be insensible of the obligations which devolve on you, as their head; nor of your responsibility for the faithful discharge of the important duties annexed to your appointment. The honor, usefulness, and reputation of your Lodge, will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be greatly promoted, in proportion to the zeal and ability with which you propagate the genuine principles of our institution. For a pattern of information, consider the luminary of nature; which, rising in the east, regularly diffuses light and lustre to all within its circle. In like manner, it is your province to spread and communicate light and instruction to the brethren of your Lodge, forcibly impress upon them the dignity and high importance of Masonry, and se-

riously admonish them never to disgrace it, charge them to practice out of the Lodge, those duties which they have been taught in it; and, by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution; so that when any one is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows—to whom distress may prefer its suit—whose hand is guided by justice, and his heart expanded by benevolence. In short, by a diligent observance of the by-laws of your Lodge, the constitution of Masonry, and above all, the Holy Scriptures, which are given as a rule and guide of your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing, which shall continue when time shall be no more.”* The Master then says to the newly installed Master, “I now leave you to the government of your Lodge.” He then retires to a seat, and after a moment or two, rises and addresses the candidate, (now in the chair as Master,) “Worshipful Master, in consequence of my resignation, and the election of a new Master, the seats of the Wardens have become vacant. It is necessary you should have Wardens to assist you in the government of your Lodge. The constitution requires us to elect our officers by ballot, but it is common, on occasions of this kind, to dispense with those formalities, and elect by ayes and noes; I move that we do so on the present occasion.” The question is tried and carried in the affirmative.

The Master has a right to nominate one candidate for office, and the brethren one. Here a scene of confusion takes place, which is not easily described. The newly installed *Worshipful* is made the butt for every *worthy* brother to exercise his wit upon. Half a dozen are up at a time, soliciting the Master to nominate them for Wardens, urging their several claims and decrying the merits of others with much zeal; others crying out,—“Order, Worshipful! keep order!” Others pro-

* This charge is frequently omitted, when conferring the degree on a candidate; but never, when really installing a Master of a Lodge.

pose to dance, and request the Master to sing for them. Others whistle, or sing, or jump about the room; or scuffle, and knock down chairs or benches. One proposes to call from labor to refreshment; another compliments the Worshipful Master on his dignified appearance, and knocks off his hat or pulls it down over his face. Another informs him that a lady wishes to enter. If the Master calls to order, every one obeys the signal with the utmost promptness, and drops upon the nearest seat. The next instant, before the Master can utter a word, all are on their feet again, and as noisy as ever: finally, a nominal election is effected, and some prudent member, tired of such ridiculous confusion, moves that the Lodge be closed; which being done, the poor, (and if a stranger,) much embarrassed candidate, has his big hat taken from him, and is reduced to the ranks; but, for his consolation, the Worshipful Master informs him that the preceding scene, notwithstanding its apparent confusion, is designed to convey to him, in a striking manner, the important lesson, never to solicit, or accept any office, or station, for which he does not know himself amply qualified.

The LECTURE on the fifth, or Past Master's degree, is divided into five sections. The first section treats of the manner of constituting a Lodge of Master Masons. The second, treats of the ceremony of installation, including the manner of receiving candidates to this degree, as given above. The third, treats of the ceremonies observed at laying the foundation stones of public structures. The fourth section, of the ceremony observed at the dedication of Masonic Halls. The fifth, of the ceremony observed at funerals, according to ancient custom, with the service used on the occasion. All the sections of this lecture are printed in full in Webb's Monitor, from the 83d to the 125th page; except such part of the second as relates to the induction of candidates, and the ceremony of opening and closing.

It ought to be here remarked, that the statement above is strictly correct. It includes all the ceremonies ever used in

conferring the degree of Past Master ; but the ceremonies are more frequently shortened by the omission of some part of them. The presenting of the "various implements of the profession," and their explanations, are often dispensed with ; and still more often, the charge. By comparing this with the 2d section as described by Webb, the reader can see the whole ceremony of installing officers on all occasions.

MOST EXCELLENT MASTER'S DEGREE.*

A description of the ceremonies used in opening a Lodge of Most Excellent Masters.

The lodge being called to order, the Most Excellent Master says, "Brother Junior, are they all Most Excellent Masters in the south?" J. Warden. "They are, Most Excellent." Most Excellent Master. "Brother Senior, are they all Most Excellent Masters in the west?" S. W. "They are, Most Excellent." Most Excellent Master. "They are in the east; (gives one rap, which calls up both Deacons.) Brother Junior Deacon, the first care of a Mason?" J. D. "To see the door tyled, Most Excellent." M. E. M. "Attend to that part of your duty, and inform the Tyler that we are about to open this Lodge of Most Excellent Masters, and direct him to tyle accordingly." J. D. steps to the door and gives six knocks, which the Tyler answers with six more:— J. D. gives one more, which the Tyler answers with one;— the door is then partly opened, when the Junior Deacon informs the Tyler that a Lodge of Most Excellent Masters is about to be opened, and tells him to tyle accordingly; and then returns to his place in the Lodge, and says, "Most Excellent Master, the Lodge is tyled." M. E. M. By whom?" J. D. "By a Most Excellent Master Mason without the door, armed with the proper implements of his office." M. E. M. "His duty there?" J.

* "Be ye not called Rabbi ; (which is Master :) for one is your Master even Christ, and all ye are brethren." Matt. xxiii. 8. Do ministers of the gospel, who are "*Most Worshipful*" and "*Most Excellent Masters*," obey this command?

D. "To keep off all cowans and eaves-droppers; and see that none pass and repass, without permission from the chair."

M. E. M. "Your place in the Lodge, brother Junior?" J.

D. "At the right hand of the Senior Warden in the west, Most Excellent." M. E. M. "Your duty there, brother

Junior?" J. D. "To wait on the Most Excellent Master and Wardens, act as their proxy in the active duties of the

Lodge, and take charge of the door." M. E. M. "The Senior Deacon's place in the Lodge?" J. D. "At the

right hand of the Most Excellent Master in the east." M.

E. M. "I thank you, brother. "Your duty in the east, brother Senior?" S. Deacon. "To wait on the Most Excellent

Master and Wardens; act as their proxy in the active duties of the Lodge; attend to the preparation and introduction of candidates; and receive and welcome all visiting brethren."

M. E. M. "The Secretary's place in the Lodge, brother Senior?" S. D. "At the left hand of the Most Excellent

Master in the east." M. E. M. "I thank you, brother.

"Your business there, brother Secretary?" Sec. "The better

to observe the Most Excellent Master's will and pleasure; record the proceedings of the Lodge, and transmit a copy

of the same to the Grand Chapter, if required; receive all monies and money bills from the hands of the brethren;

pay them over to the Treasurer, and take his receipt for the same." M. E. M. "The Treasurer's place in the Lodge?"

Sec. "At your right hand, Most Excellent." M. E. M. "I thank you, brother. Your duty there, brother Treasurer?"

Treas. "The better to observe the Most Excellent Master's will and pleasure; receive all monies and money bills from

the hands of the Secretary; keep a just and true account of the same; pay them out by the order of the Most Excellent

Master, and consent of the brethren." M. E. M. "The Junior Warden's place in the Lodge?" Treas. "In the

south, Most Excellent." M. E. M. "I thank you, brother."

"Your business in the south, brother Junior?" J. W. "As the sun in the south, at high meridian, is the beauty and glory

of the day; so stands the Junior Warden in the south, the better to observe the time of high twelve; call the craft from labor to refreshment; superintend them during the hours thereof; see that none convert the hours of refreshment into that of intemperance, or excess; call them again in due season; that the Most Excellent Master may have honor, and they profit thereby." M. E. M. "The Senior Warden's place in the Lodge?" J. W. "In the west, Most Excellent." M. E. M. "I thank you, brother." "Your duty in the west, brother Senior?" S. W. "As the sun sets in the west, to close the day; so stands the Senior Warden in the west, to assist the Most Excellent Master in the opening of his Lodge; take care of the jewels and implements; see that none be lost, pay the craft their wages, if any be due; and see that none go away dissatisfied." M. E. M. "The Most Excellent Masters's place in the Lodge?" S. W. "In the east, Most Excellent." M. E. M. "His duty in the east, brother Senior?" S. W. "As the sun rises in the east to open and adorn the day, so presides the Most Excellent Master in the east, to open and adorn his Lodge; to set his craft to work; govern them with good and wholesome laws, or cause the same to be done." (In some Lodges the foregoing ceremonies are omitted.) M. E. M. "Brother Senior Warden, assemble the brethren round the altar for the purpose of opening this Lodge of Most Excellent Master Masons. S. W. "Brethren, please assemble round the altar for the purpose of opening this Lodge of Most Excellent Master Masons." In pursuance of this request, the brethren assemble round the altar, and form a circle, and stand in such a position as to touch each other, leaving a space for the Most Excellent Master. They then all kneel on their left knee, and join hands, each giving his right hand brother his left hand, and his left hand brother his right hand; their left arms uppermost, and their heads inclining downward: all being thus situated, the Most Excellent Master reads the following portion of Scripture: Psalm xxiv.—"The earth is the Lord's, and the fullness thereof; the world, and they that dwell

therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty; the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts; he is the King of glory. Selah." The reading being ended, the Most Excellent Master then kneels, joins hands with the others, which closes the circle. They all lift their hands, as joined together, up and down six times, keeping time with the words as the Most Excellent Master repeats them, one, two three; one, two three. This is masonically called balancing. They then rise, disengage their hands, and lift them up above their heads with a moderate, and somewhat graceful motion; cast up their eyes, turning, at the same time, to the right, they extend their arms and then suffer them to fall loose and nerveless against their sides. This sign is said by Masons, to represent the sign of astonishment, made by the Queen of Sheba, on first viewing Solomon's temple. The Most Excellent Master now resumes his seat, and says, "Brethren, attend to giving the signs." The Most Excellent Master then gives all the signs from an Entered Apprentice Mason, up to the degree of Most Excellent Master; in which they all join and imitate him. M. E. M. "Brother Senior Warden, you will please to inform brother Junior, and request him to inform the brethren, that it is my will and pleasure that this Lodge of Most Excellent Master Masons be now opened for despatch of business, strictly forbidding all private committees, or profane language,

whereby the harmony of the same may be interrupted, while engaged in their lawful pursuits, under no less penalty than the by-laws enjoin, or a majority of the brethren may see cause to inflict." Senior Warden, "Brother Junior, it is the will and pleasure of the Most Excellent Master, that this Lodge of Most Excellent Master Masons be now opened for despatch of business, strictly prohibiting all private committees, or profane language, whereby the harmony of the same may be interrupted, while engaged in their lawful pursuits, under no less penalty than the by-laws enjoin, or a majority of the brethren may see cause to inflict." J. W. "Brethren, you have heard the Most Excellent Master's will and pleasure, as communicated to me by brother Senior—so let it be done."

CEREMONIES OF INITIATION.

The Lodge being now opened, and ready for the reception of candidates, the Senior Deacon repairs to the preparation room, where the candidate is in waiting, takes off his coat, puts a cable-tow six times around his body, and in this situation, conducts him to the door of the Lodge; against which he gives six distinct knocks, which are answered by the same number, by the Junior Deacon from within. The Senior Deacon then gives one knock, and the Junior Deacon answers by giving one more. The door is then partly opened by the Junior Deacon, who says, "Who comes there?" Senior Deacon. "A worthy brother, who has been regularly initiated as an Entered Apprentice Mason; passed to the degree of Fellow Craft; raised to the sublime degree of Master Mason; advanced to the honorary degree of a Mark Master Mason; presided in the chair as Past Master; and now wishes for further light in Masonry, by being received and acknowledged as a Most Excellent Master." Junior Deacon. "Is it of his own free will and accord he makes this request?" Senior Deacon. "It is." J. Deacon. "Is he duly and truly prepared?" S. Deacon. He is. J. Deacon. "Is he worthy and

well qualified?" S. D. "He is." J. D. "Has he made suitable proficiency in the preceding degrees?" S. D. "He has." J. D. "By what further right, or benefit does he expect to obtain this favor?" S. D. "By the benefit of a pass-word." J. D. "Has he a pass-word?" S. D. "He has not, but I have it for him." J. D. "Will you give it to me?" S. D. whispers in the ear of the Junior Deacon the word, "RABBONI." (In many Lodges, the Past Master's word "GIBLEM," is used as a pass-word for this degree, and the word, "*Rabboni*," as the real word.) J. D. "The word is right; since this is the case you will wait until the Most Excellent Master in the east, is made acquainted with your request, and his answer returned." J. Deacon repairs to the Most Excellent Master in the east, and gives six raps, as at the door. M. E. M. "Who comes here?" J. D. A worthy brother, who has been regularly initiated as an Entered Apprentice Mason; passed to the degree of Fellow Craft; raised to the sublime degree of a Master Mason; advanced to the honorary degree of Mark Master Mason; presided in the chair as Past Master; and now wishes for further light in Masonry, by being received and acknowledged as a Most Excellent Master." M. E. M. "Is it of his own free will and choice he makes this request?" J. D. "It is." M. E. M. "Is he duly and truly prepared?" J. D. "He is." M. E. M. "Is he worthy and well qualified?" J. D. "He is." M. E. M. "Has he made suitable proficiency in the preceding degrees?" J. D. "He has." M. E. M. "By what further right, or benefit, does he expect to obtain this favor?" J. D. "By the benefit of a pass word." M. E. M. "Has he a pass word?" J. D. "He has not, but I have it for him." M. E. M. "Will you give it to me?" J. Deacon whispers, in the ear of the Most Excellent Master, the word, "RABBONI." M. E. M. "The pass is right; since he comes endowed with all these necessary qualifications, let him enter this Lodge of Most Excellent Masters, in the name of the Lord." The candidate is then conducted six times round

the Lodge, by the Senior Deacon, moving with the sun. The first time they pass round the Lodge, when opposite the Junior Warden, he gives one blow with the gavel; when opposite the Senior Warden he does the same; and likewise when opposite the Most Excellent Master. The second time round, each gives two blows, the third, three; and so on, until they arrive to six. During this time the Most Excellent Master reads the following passage of Scripture:—Psalm cxxii. "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the House of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord, our God, I will seek thy good." The reading of the foregoing is so timed as not to be fully ended until the Senior Deacon and candidate have performed the sixth revolution. Immediately after this the Senior Deacon and candidate arrive at the Junior Warden's station in the south, when the same questions are asked and same answers returned, as at the door; (who comes here?" &c.) The Junior Warden then directs the candidate to pass on to the Senior Warden in the west, for further examination; where the same questions are asked and answers returned, as before. The Senior Warden directs him to be conducted to the right Worshipful Master in the east, for further examination. The R. W. Master asks the same questions and receives the same answers as before. He then says, "Please to conduct the candidate back to the west from whence he came, and put him in the care of the Senior Warden, and request him to teach the candidate how to approach the east, by advancing upon six upright regular steps to the sixth step, and place him in

a proper position to take upon him the solemn oath, or obligation, of a Most Excellent Master Mason." The candidate is conducted back to the west, and put in care of the Senior Warden, who informs him how to approach the east, as directed by the Most Excellent Master. The candidate kneels on both knees, and places both hands on the leaves of an open Bible, square and compass. The Most Excellent Master now comes forward, and says, "Brother, you are now placed in a proper position to take upon you the solemn oath, or obligation, of a Most Excellent Master Mason; which I assure you, as before, is neither to affect your religion, or politics. If you are willing to take it, repeat your name, and say after me." The following obligation is then administered:

"I, A B, of my own free will and accord, in presence of Almighty God and this Lodge of Most Excellent Master Masons, do hereby and hereon, in addition to my former obligations, most solemnly and sincerely promise and swear, that I will not give the degree of a Most Excellent Master to any of an inferior degree, nor to any other person or persons, in the known world, except it be to a true and lawful brother or brethren of this degree, and within the body of a just and lawfully constituted Lodge of such; and not unto him nor them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination, or lawful information. Furthermore, do I promise and swear, that I will obey all regular signs and summons, given, handed, sent, or thrown to me from a brother of this degree, or from the body of a just and lawfully constituted Lodge of such, provided it be within the length of my cable-tow, if in my power. Furthermore, do I promise and swear, that I will support the constitution of the General Grand Royal Arch Chapter of the United States of America; also the Grand Royal Arch Chapter of the State of _____, under which this Lodge is held, and conform to all the by-laws, rules and regulations of this, or any other Lodge, of

which I may at any time hereafter become a member. Furthermore, do I promise and swear, that I will aid and assist all poor and indigent brethren of this degree, their widows and orphans, wheresoever dispersed around the globe, as far as in my power, without injuring myself or family. Furthermore, do I promise and swear, that the secrets of a brother of this degree, given to me in charge as such, and I knowing them to be such, shall remain as secret and inviolable in my breast as his own, murder and treason excepted, and the same left to my own free will and choice. Furthermore, do I promise and swear, that I will not wrong this Lodge of Most Excellent Master Masons, nor a brother of this degree, to the value of any thing, knowingly, myself, nor suffer it to be done by others, if in my power to prevent it; but will give due and timely notice of all approaches of danger, if in my power. Furthermore, do I promise and swear, that I will dispense light and knowledge to all ignorant and uninformed brethren, at all times, as far as in my power, without material injury to myself or family. To all which, I do most solemnly swear, with a fixed and steady purpose of mind in me, to keep and perform the same; binding myself, under no less penalty than to have my breast torn open, and my heart and vitals taken from thence, and exposed to rot on the dunghill, if ever I violate any part of this my solemn oath, or obligation, of a Most Excellent Master Mason: so help me God, and keep me steadfast in the due performance of the same." "Detach your hands and kiss the book."

The candidate is now requested to rise, and the Most Excellent Master gives him the sign, grip, and word appertaining to this degree. The sign is given by placing your hands one on each breast, the fingers meeting in the center of the body, and jerking them apart as though you were trying to tear open your breast: it alludes to the penalty of the obligation. The grip is given by taking each other by the right hand, and clasping them so that each compress the third finger of the other with his thumb. (If one hand is large and the

other small, they cannot both give the grip at the same time.) It is called the grip of all grips, because it is said to cover all the preceding grips. The Most Excellent holds the candidate by the hand, and puts the inside of his right foot to the inside of the candidate's right foot, and whispers in his ear, "RABBONI." In some Lodges the word is not given in a whisper, but in a low voice. After these ceremonies are over and the members seated, some noise is intentionally made by shuffling the feet.

M. E. M. "Brother Senior, what is the cause of this confusion?" S. W. "Is not this the day set apart for the celebration of the cape-stone, Most Excellent?" M. E. M. "I will ask Brother Secretary. Brother Secretary, is this the day set apart for the celebration of the cape-stone?" Secretary, (looking in his book,) "It is, Most Excellent." M. E. M. "Brother Senior Warden, assemble the brethren, and form a procession, for the purpose of celebrating the cape-stone." The brethren then assemble, (the candidate stands aside, not joining in the procession,) form a procession double file, and march six times round the Lodge, against the course of the sun, singing the following song, and giving all the signs from an Entered Apprentice to that of Most Excellent Master. When opposite the Most Excellent Master, the first time they march round the Lodge, each member gives the first sign of an Entered Apprentice, and preserves it until he nearly arrives opposite the Most Excellent a second time, then gives the second sign, and continues it in the same manner, and so of all others, up to that of this degree, saying,

"All hail to the morning, that bids us rejoice:
The temple's completed, exalt high each voice.
The cape-stone is finished—our labor is o'er,
The sound of the gavel shall hail us no more.

"To the power Almighty, who ever has guided
The tribes of old Israel, exalting their fame;
To Him, who hath governed our hearts undivided,
Let's send forth our vows to praise his great name.

"Companions, assemble on this joyful day,
(The occasion is glorious,) the key-stone to lay;

Fulfilled is the promise, by the ANCIENT of DAYS,
To bring forth the cape-stone with shouting and praise.

(The key-stone is now produced and laid on the altar.)

"There is no more occasion for level or plumb-line,
For trowel or gavel, for compass or square : *
Our works are completed, the ark safely seated, †
And we shall be greeted as workmen most rare.

"Names, those that are worthy our tribes, who have shared
And proved themselves faithful, shall meet their reward :
Their virtue and knowledge, industry and skill,
Have our approbation — have gained our good will.

"We accept and receive them ‡ Most Excellent Masters ;
Trusted with honor and power to preside
Among worthy craftsmen, where'er assembled,
The knowledge of Masons to spread far and wide.

"ALMIGHTY JEHOVAH,|| descend now and fill
This Lodge with thy glory, our hearts with good will :
Preside at our meeting, assist us to find
True pleasure in teaching good will to mankind.

"Thy wisdom inspired the great institution ;
Thy strength shall support it till nature expire : —
And when the creation shall fall into ruin,
Its beauty shall rise through the mist of the fire." §

The members now all join hands, as in opening ; and while in this attitude, the Most Excellent reads the following passage of Scripture : — 2 Chron. vii. 1-4. "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices ; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the

* Here the brethren divest themselves of their jewels, sashes, aprons, &c.

† The ark, which had been carried by two brethren in the procession, is here placed on the altar.

‡ At these words the candidate is received into the procession.

|| Here all kneel in a circle round the altar.

§ At the time the ark is placed on the altar, there is also placed on it a pot of incense, to which fire is communicated by the Most Excellent Master, just as the last line of the song is sung : this pot to contain incense, is sometimes an elegant silver urn ; but if the Lodge is too poor to afford that, a common tea-pot, with spout and handle broken off, answers every purpose — for incense some pieces of paper are dipped in spirits of turpentine.

Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped and praised the Lord, saying, **FOR HE IS GOOD,* FOR HIS MERCY ENDURETH FOREVER.**" The members now balance six times, as before, in opening, rise and balance six times more, disengaging themselves from each other, and take their seats. The Most Excellent Master then delivers the following charge to the candidate :

"BROTHER, your admittance to this degree of Masonry, is a proof of the good opinion the brethren of this Lodge entertain of your Masonic abilities. Let this consideration induce you to be careful of forfeiting, by misconduct and inattention to our rules, that esteem which has raised you to the rank you now possess.

"It is one of your great duties, as a Most Excellent Master, to dispense light and truth to the uninformed Mason ; and I need not remind you of the impossibility of complying with this obligation without possessing an accurate acquaintance with the lectures of each degree.

"If you are not already completely conversant in all the degrees heretofore conferred on you, remember, that an indulgence, prompted by the belief that you will apply yourself with double diligence to make yourself so, has induced the brethren to accept you.

"Let it, therefore, be your unremitting study to acquire such a degree of knowledge and information as shall enable you to discharge with propriety the various duties incumbent on you, and to preserve unsullied the title now conferred upon you of a Most Excellent Master."

After this a motion is made, by some of the members, to close the Lodge. This motion being accepted and received,

* At the word "for He is good," the Most Excellent Master, who is High Priest of the Chapter, kneels and joins hands with the rest ; they all then repeat in concert the words, "For he is good, for his mercy endureth for ever," six times, each time bowing their heads low towards the floor.

the Most Excellent says, "Brother Junior Warden, you will please assemble the brethren round the altar, for the purpose of closing this Lodge of Most Excellent Masters." The brethren immediately assemble round the altar in a circle, and kneel on the right knee, put their left arms over and join hands, as before. While kneeling in this position, the Most Excellent reads the following Psalm: Psalm cxxxiv. "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth bless thee out of Zion." The Most Excellent then closes the circle as in opening, when they balance six times, rise and balance six times more, disengage their hands, and give all the signs downwards, and declares the Lodge closed.

ROYAL ARCH DEGREE.

All legally constituted bodies of Royal Arch Masons are called Chapters, as regular bodies of Masons of the preceding degrees are called Lodges. All the degrees from Mark Master to Royal Arch, are given under the sanction of Royal Arch Chapters. A person making application to a Chapter for admission, is understood as applying for all the degrees, unless he states in his application the particular degree or degrees he wishes to receive. If you ask a Mark Master if he belongs to a Chapter, he will answer yes, but has only been marked. If a person make application for all the degrees, and wishes to receive them all at one time, he is frequently balloted for only on the mark degree, it being understood, that if accepted on that, he is to receive the whole. The members of Chapters who have received all the degrees, style each other companions; if they have not received the Royal Arch degree, brothers. It is a point of the Royal Arch degree "not to assist, or be present, at the conferring of this degree upon more or less than three candidates at one time." If there are not three candidates present, one or two co-apan-

ions, as the case may be, volunteer to represent candidates so as to make the requisite number, or a *team* as it is technically styled, and accompany the candidate or candidates through all the stages of exaltation. Every Chapter must consist of a High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, Three Grand Masters of the Vails, Treasurer, Secretary, and as many members as may be found convenient for working to advantage. In the Lodges for conferring the preparatory degrees, the High Priest presides as Master; the King as Senior Warden; the Scribe as Junior Warden; the Captain of the Host as Marshal, or Master of ceremonies; the Principal Sojourner as Senior Deacon; the Royal Arch Captain as Junior Deacon; the Master of the first, second and third Vails as Junior, Senior and Master Overseers; the Treasurer, Secretary and Tyler as officers of corresponding rank. The Chapter is authorized to confer the degrees by a charter, or warrant from some Grand Chapter.

The members being assembled, the High Priest calls to order and demands of the Royal Arch Captain if all present are R. A. Masons. The Royal Arch Captain ascertains and answers in the affirmative. The High Priest then directs him to cause the Tyler to be stationed, which being done, the High Priest says, "Companions Royal Arch Masons, you will please to clothe, and arrange yourselves for the purpose of opening the Chapter." The furniture of the Chapter is then arranged, the companions clothed with scarlet sashes and aprons, and the officers invested with the proper insignia of their respective offices, and repair to their proper stations. The High Priest then demands whether the Chapter is tyled, and is answered the same as in a Lodge. The stations and duties of the officers are then recited, (see lecture, sec. 1st). After the duties of the officers are recited, the High Priest directs the Captain of the Host to assemble the companions at the altar. The companions form a circle about the altar, all kneeling on the right knee, with their arms crossed, right arm uppermost and hands joined, leaving a space for the

High Priest, who reads the following passage of Scripture, 2d Thess. iii. 6-18. "Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition that ye have received of us, for yourselves know, how ye ought to follow us, for we behaved not ourselves disorderly among you, neither did we eat any man's bread for nought, but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any man would not work, neither should he eat. For we hear that there are some, which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such, we command and exhort, that with quietness they work and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word, note that man and have no company with him, that he may be ashamed. Yet count him not as an enemy but admonish him as a brother. Now the Lord of peace himself, give you peace always. The salutation of Paul, with mine own hand, which is the token, so I write." (The reader is requested to compare this with the Scripture; he will observe that the name of the Savior is intentionally left out.) The High Priest then takes his place in the circle. The whole circle then balance with their arms three times three, that is, they raise their arms and let them fall upon their knees three times in concert, after a short pause three times more, and after another pause three times more. Then all break into squads of three, and raise the living arch. This is done by each companion's taking his left wrist in his right hand, and with their left hands, the three grasp each other's right wrists, and raise them above their heads. This constitutes the living arch, under which the Grand Omnic Royal Arch word must be given, but it must also be given by three times three. In opening the Chapter this is done in the following manner. After the three have joined hands they re-

peat these lines in concert, and at the close of each line raise them above their heads, and say, "As we three did agree, the sacred word to keep," "And as we three did agree, the sacred word to search," "So we three do agree, to raise this Royal Arch." At the close of the last line they keep their hands raised, while they incline their heads under them, and the first whispers in the ear of the second the syllable J A H, the second to the third B U H, and third to the first L U N. The second then commences, and it goes round again in the same manner, and then the third; so that each companion pronounces each syllable of the word.* They then separate, each repairing to his station, and the High Priest declares the Chapter opened.

The LECTURE of the ROYAL ARCH degree is divided into two sections. The first section designates the appellation, number and station of the several officers, and points out the purpose and duty of their respective stations.

Question. Are you a Royal Arch Mason? *Answer.* I am that I am.† *Q.* How shall I know you to be a R. A. Mason? *A.* By three times three. *Q.* Where was you made a R. A. Mason? *A.* In a just and legally constituted Chapter of R. A. Masons, consisting of Most Excellent, High Priest, King, and Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, and the Three Grand Masters of the Vails, assembled in a room or place representing the tabernacle erected by our ancient brethren, near the ruins of king Solomon's temple. *Q.* Where is the High Priest stationed, and what

* There is a great difference in the manner of giving the R. A. word in the different Chapters. Sometimes it is given at the opening as above stated, sometimes they commence with the word GOD, each one pronouncing a letter of it in succession, until they have each pronounced every letter of the word, then the word JEHOVAH, a syllable at a time, and then the word JAHBUHLUN, as described. There are also Chapters in which the latter word is not known, and there are others in which the word is not given at all at opening.

† "I AM THAT I AM," is one of the peculiar names of Deity, and to use it as above, is, to say the *least*, taking the name of God in vain! How must the humble disciple of Jesus feel when constrained *thus* to answer the question: Are you a Royal Arch Mason?

are his duties? *A.* He is stationed in the *sanctum sanctorum*. His duty with the King and Scribe, to sit in the Grand Council, to form plans and give directions to the workmen. *Q.* The King's station and duty? *A.* At the right hand of the High Priest; to aid him by his advice and counsel, and in his absence to preside. *Q.* The Scribe's station and duty? *A.* At the left hand of the High Priest; to assist him and the King in the discharge of their duties, and to preside in their absence. *Q.* The Captain of the Host's station and duty? *A.* At the right hand of the Grand Council, and to receive their orders, and see them duly executed. *Q.* The Principal Sojourner's station and duty? *A.* At the left hand of the Grand Council; to bring the blind by a way that they know not, and lead them in paths they have not known; to make darkness light before them, and crooked things strait. *Q.* The Royal Arch Captain's station and duty? *A.* At the inner Vail, or entrance of the *sanctum sanctorum*; to guard the same, and see that none pass but such as are duly qualified, and have the proper pass words and signets of truth. *Q.* What is the color of his banner? *A.* White, and is emblematical of that purity of heart and rectitude of conduct, which is essential to obtain admission into the divine *sanctum sanctorum* above. *Q.* The stations and duties of the three Grand Masters of the Vails? *A.* At the entrance of their respective Vails; to guard the same and see that none pass but such as are duly qualified and in possession of the proper pass words and tokens. *Q.* What are the colors of their banners? *A.* That of the third, scarlet, which is emblematical of fervency and zeal, and the appropriate color of the Royal Arch Degree. It admonishes us to be fervent in the exercise of our devotions to God, and zealous in our endeavors to promote the happiness of men. Of the second, purple, which being produced by a due mixture of blue and scarlet, the former of which is the characteristic color of the symbolic, or three first degrees, and the latter, that of the Royal Arch degree, is an emblem of union, and is the characteristic color

of the intermediate degrees. It teaches us to cultivate and improve that spirit of harmony between the brethren of the symbolic degrees, and the companions of the sublime degrees, which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthropy. Of the first, blue, the peculiar color of the three ancient or symbolical degrees. It is an emblem of universal friendship and benevolence, and instructs us that in the mind of a Mason, those virtues should be as expansive as the blue arch of heaven itself. *Q.* The Treasurer's station and duty? *A.* At the right hand of the Captain of the Host; his duty to keep a just and regular account of all the property and funds of the Chapter placed in his hands, and exhibit them to the Chapter when called upon for that purpose. *Q.* The Secretary's place in the Chapter? *A.* At the left of the principal Sojourner; his duty to issue the orders and notifications of his superior officers, record the proceedings of the Chapter proper to be written, to receive all monies due to the Chapter, and pay them over to the Treasurer. *Q.* Tyler's place and duty? *A.* His station is at the outer avenue of the Chapter; his duty to guard against the approach of cowards and eaves-droppers, and suffer none to pass or repass, but such as are duly qualified. The second section describes the method of exaltation to this sublime degree, as follows: "Companion, you informed me at the commencement of this lecture, that you was made a R. A. Mason in a just and legally constituted Chapter of Royal Arch Masons."

Q. Where was you prepared to be made a R. A. Mason?

A. In a room adjacent to the Chapter. *Q.* How was you prepared? *A.* In a company of three, I was hoodwinked, with a cable-tow seven times around our bodies; in which condition we were conducted to the door of a Chapter, and caused to give seven distinct knocks, which were answered by a like number from within, and we were asked, "Who comes there?"

Q. Your answer? *A.* Three brethren, who have been regularly initiated as Entered Apprentices, passed to the degree

of Fellow Craft, raised to the sublime degree of Master Mason, advanced to the more honorable degree of Mark Master, presided as Masters in the chair, accepted and received as Most Excellent Masters, and now wish for further light in Masonry, by being exalted to the more sublime degree of Royal Arch Masons. Q. What was then said to you? A. We were asked if we were duly and truly prepared, worthy and well qualified, had made suitable proficiency in the preceding degrees, and were properly avouched for. All of which, being answered in the affirmative, we were asked by what further right or benefit we expected to obtain this favor? Q. Your answer? A. By the benefit of a pass word. Q. Had you that pass word? A. We had not, but our conductor gave it for us. Q. What was then said to you? A. We were directed to wait with patience, till the Grand Council could be informed of our request, and their pleasure known. Q. What answer was returned? A. Let them enter under a living arch, and remember to stoop low, for he that humbleth himself shall be exalted. Q. Did you pass under a living arch? A. We did. Q. How were you then disposed of? A. We were conducted to the altar, caused to kneel and take upon ourselves the solemn oath, or obligation, of a Royal Arch Mason. Q. Have you that obligation. A. I have. Q. Will you give it me?

A. I, A B, of my own free will and accord, in the presence of Almighty God, and this Chapter of R. A. Masons, erected to God, and dedicated to the holy order of St. John,* do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of Royal Arch Mason to any one of an inferior degree, nor to any other being in the known world, except it be to a true and lawful companion Royal Arch Mason. within the body of a just and legally constituted Chapter of such, and not unto him or unto them whom I shall hear so to

* Or as it is at this time given in some Chapters, to the honor of our ancient patron Zerubbabel."

be, but unto him or them whom I shall find so to be, after strict trial, due examination or legal information received. Furthermore, do I promise and swear, that I will not give the Grand Omnific Royal Arch word, which I shall hereafter receive, neither in the Chapter nor out of it, except there be present two companions Royal Arch Masons, who, with myself, make three, and then by three times three, under a living arch not above my breath. Furthermore, that I will not reveal the ineffable characters belonging to this degree, or retain the key to them in my possession, but destroy it, whenever it comes to my sight. Furthermore, do I promise and swear, that I will not wrong this Chapter, nor a companion of this degree, to the value of any thing knowingly myself, or suffer it to be done by others, if in my power to prevent it. Furthermore, do I promise and swear, that I will not be at the exaltation of a candidate to this degree, at a clandestine Chapter, I knowing it to be such. Furthermore, do I promise and swear, that I will not assist or be present at the exaltation of a candidate to this degree, who has not regularly received the degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, to the best of my knowledge and belief. Furthermore, that I will not assist or see more or less than three candidates exalted at one and the same time. Furthermore, that I will not assist or be present at the forming or opening of a Royal Arch Chapter, unless there be present nine regular Royal Arch Masons. Furthermore, do I promise, and swear, that I will not speak evil of a companion Royal Arch Mason, neither behind his back nor before his face, but will apprise him of approaching danger if in my power. Furthermore, do I promise and swear, that I will not strike a companion R. A. Mason in anger, so as to draw his blood. Furthermore, do I promise and swear, that I will support the constitution of the General Grand Royal Arch Chapter of the United States of America, also the constitution of the Grand Royal Arch Chapter of the State under which this Chapter is held,

and conform to all the by-laws, rules, and regulations of this, or any other Chapter of which I may hereafter become a member. Furthermore, do I promise and swear, that I will obey all regular signs, summons, or tokens, given, handed, sent or thrown to me, from the hand of a companion Royal Arch Mason, or from the body of a just and lawfully constituted Chapter of such, provided it be within the length of my cable-tow. Furthermore, do I promise and swear, that I will aid and assist a companion R. A. Mason, when engaged in any difficulty; and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong. Also, that I will promote a companion R. A. Mason's political preferment in preference to another of equal qualifications.* Furthermore, do I promise and swear, that a companion R. A. Mason's secrets, given me in charge as such, I knowing them to be such, shall remain as secure and inviolable in my breast as his own, *murder and treason not excepted*.† Furthermore, do I promise and swear, that I will be aiding and assisting all poor and indigent R. A. Masons, their widows and orphans, wherever dispersed around the globe, so far as in my power, without material injury to myself or family. All which I most solemnly and sincerely promise and swear, with a firm, steadfast resolution, to perform the same, without any equivocation, mental reservation or self-evasion of mind in me whatever; binding myself under no less penalty, than that of having my skull smote off, and my brains exposed to the scorching rays of the sun, should I ever knowingly, or wilfully violate or transgress any part of this, my solemn oath, or obligation, of a Royal Arch Mason. So help me God, and keep me steadfast in the performance of the same.

* This clause is sometimes made a distinct point in the obligation in the following form, viz: Furthermore, do I promise and swear, that I will vote for a companion R. A. Mason, before any other of equal qualifications; and in some Chapters both are left out of the obligation.

† In some Chapters this is administered: All the secrets of a companion without exception.

Q. After receiving the obligation what was said to you?

A. We were told that we were now obligated and received as R. A. Masons, but as this degree was infinitely more important than any of the preceding, it was necessary for us to pass through many trials, and to travel in rough and rugged ways to prove our fidelity, before we could be entrusted with the more important secrets of this degree. We were further told, that although we could not discover the path we were to travel, we were under the direction of a faithful guide, who would "bring the blind by a way they knew not, and lead them in paths they had not known; who would make darkness light before them, and crooked things straight; who would do these things, and not forsake them." (See Isa. xlii. 16.) Q. What followed? A. We were caused to travel

three times round the room, when we were again conducted to the altar, caused to kneel and attend to the following prayer: (See this prayer, Monitor, p. 134.) "Supreme Architect of universal nature, who, by thine Almighty Word, didst speak into being the stupendous arch of heaven! And for the instruction and pleasure of thy rational creatures, didst adorn us with greater and lesser lights, thereby magnifying thy power, and endearing thy goodness unto the sons of men: We humbly adore and worship thine unspeakable perfection! We bless thee, that, when man had fallen from his innocence and happiness, thou didst leave him the power of reasoning, and capacity of improvement and pleasure.* We thank thee, that amidst the pains and calamities of our present state, so many means of refreshment and satisfaction are reserved to us, while traveling the *rugged path* of life; especially would we at this time, render thee our thanksgiving and praise for the institution, as members of which we are, at this time, assembled, and for all the pleasures we have derived from it.

*If Masonry were congenial to Christianity, this prayer would read very differently; it would read thus:—"We bless thee, that, when man had fallen from his innocence and happiness," thou didst send thine only Son, the Lord Jesus Christ, to make a propitiation for our sins;—to renovate our hearts and save us from the wrath to come.

We thank thee, that the few here assembled before thee, have been favored with new inducements, and been laid under new and stronger obligations of virtue and holiness.* May these obligations, O blessed Father! have their full effect upon us. Teach us, we pray thee, the true reverence of thy great, mighty, and terrible name. Inspire us with a firm and unshaken resolution in our virtuous pursuits. Give us grace diligently to search thy word in the book of nature, wherein the duties of our high vocation are inculcated with divine authority.† May the solemnity of the ceremonies of our institution be duly impressed on our minds, and have a happy and lasting effect on our lives! O thou, who didst aforetime appear unto thy servant Moses *in a flame of fire out of the midst of a bush*, enkindle, we beseech thee, in each of our hearts, a flame of devotion to thee, of love to each other, and of charity to all mankind! May all thy *miracles and mighty works*, fill us with thy dread, and thy goodness impress us with a love of thy holy name! May *Holiness to the Lord*, be engraven upon all our thoughts, words, and actions! May the incense of piety ascend continually unto thee, from the altar of our hearts, and burn day and night, as a sacrifice of sweet smelling savor, well pleasing unto thee! And since sin has destroyed within us the first temple of purity and innocence, may thy heavenly grace guide and assist us in rebuilding a *second temple* of reformation, and may the glory of this latter house be greater than the glory of the former! Amen, so mote it be."

Q. After the prayer what followed? A. We were again caused to travel three times around the room, during which the following passage of Scripture was read, and we were shown a representation of the bush that burned and was not consumed. Exodus iii. 1—6. "Now Moses kept the flock of

* How stupid must be that man, who supposes that his moral obligations can be increased by the taking of Masonic oaths?

† Here, again, we see the *cloven foot* of the institution! The Bible is rejected, and the "*book of nature*" is received as the rule of faith and practice.

Jethro, his father-in-law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why this bush is not burned. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God." Q. What followed? A. We again traveled while the following passage was read. 2 Chron. xxxvi. 11—20. "Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did *that which was* evil in the sight of the Lord his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, and he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover, all the chief of the priests and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was* no remedy. Therefore he brought upon him the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion on young men or maidens, old men, or him that stooped for age; he

gave them all into his hand. All the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all *these* he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword, carried he away to Babylon; where they were servants to him and his sons, until the reign of the kingdom of Persia." At the close of this there was a representation of the destruction of Jerusalem by Nebuchadnezzar, and the carrying captive of the children of Israel to Babylon. We were seized, bound in chains, and confined in a dungeon.

Q. What followed? *A.* We heard rejoicing, as of good news; and the proclamation of Cyrus, king of Persia, was read in our hearing. Ezra, i. 1—3: "Now in the first year of Cyrus, king of Persia, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem." *Q.* What was then said to you? *A.* We were unbound and requested to go up to Jerusalem to assist in rebuilding the temple, but objected, as we had no pass by which to make ourselves known to our brethren. *Q.* What followed? *A.* The third chapter of Exodus, 13 and 14 verses, were read to us: "And Moses said unto God, Behold! when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say to me, what is his name? what shall I say to them? And God said unto Moses, I AM THAT I AM: And thus thou shalt say unto the children of Israel, I AM hath sent me

unto you. We were directed to use the words, "*I am that I am*," as a pass word. *Q.* What followed? *A.* We arose to go up to Jerusalem, and traveled over hills and valleys, rough and rugged ways, for many days; during which time, as we stopped occasionally to rest and refresh ourselves, the following passages from the Psalms, were read in our hearing for our consolation and encouragement: [Psalms cxli, cxlii, cxliii.]

Psalm cxli.—"Lord, I cry unto thee: make haste unto me; give ear unto my voice. Let my prayer be set forth before thee, as incense: and the lifting up of hands, as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity. Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil. Mine eyes are unto thee, O God the Lord; in thee is my trust; leave not my soul destitute. Keep me from the snare which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape."

Psalm cxlii.—"I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication. I poured out my complaint before him; I showed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked, have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me: no man cared for my soul. I cried unto thee, O Lord; I said, Thou art my refuge and my portion in the land of the living. Attend unto my cry, for I am brought very low; deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name."

Psalm cxliii.—"Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For

the enemy hath persecuted my soul; he hath made me to dwell in darkness. Therefore is my spirit overwhelmed within me; my heart within me is desolate. Hear me speedily, O Lord: my spirit faileth, hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk, for I lift up my soul unto thee. Bring my soul out of trouble, and of thy mercy cut off mine enemies: for I am thine servant."

At length we arrived at Jerusalem, and presented ourselves at the first Vail of the Tabernacle.

Q. What was there said to you? A. The Master of the First Vail demanded of us, "Who comes there? who dares approach this outer Vail of our sacred Tabernacle? who comes here?" Q. Your answer? A. Three weary travelers from Babylon. They demanded of us who we were and what were our intentions. Q. Your answer? A. We are your own brethren and kindred, of the tribe of Benjamin; we are the descendants of those noble families of Giblymites, who wrought so hard at the building of the first temple, were present at its destruction by Nebuchadnezzar, by him carried away captive to Babylon, where we remained servants to him and his sons, till the first year of Cyrus, king of Persia, by whose order we were liberated, and are now returned to assist in rebuilding the house of the Lord, without expectation of fee or reward. Q. What further was demanded of you? A. The pass word, "I am that I am." After giving which, the Master of the Vail, assured of his full confidence in us as worthy brethren, commended us for our zeal, and gave us the token and words to enable us to pass the second Vail. Q. What are they? A. The token is an imitation of that which Moses was commanded to exhibit to the children of Israel, casting his rod upon the ground it became a serpent, and putting forth his hand and taking it again by the tail, it became a rod in his hand. The words are these, "*Shem, Ham, and Japhet.*" Q. What followed? A. We were conducted to the

Second Vail, where the same questions were asked and answers returned as before, with the addition of the pass words and token given at the first Vail. *Q.* What followed? *A.* The Master of the Second Vail told us that we must be true and lawful brethren to pass thus far, but further we could not go without his pass and token, which he accordingly gave to us.

Q. What are they? *A.* The words are Shem, Japheth, and Adoniram; the token is putting the hand in the bosom, plucking it out again, in imitation of the second sign which Moses was directed to make to the Israelites, when putting his hand into his bosom and taking it out again, it became as leprous as snow. *Q.* How were you then disposed of? *A.* We were conducted onwards to the Third Vail, when the same questions were asked and answers returned as before, with the addition of the token and words last received.

Q. What followed? *A.* The Master of the Third Vail then gave us the sign, words, and signet, to enable us to pass the Fourth Vail, to the presence of the Grand Council. *Q.* What are the words, sign and signet? *A.* The words are Japheth, Shem, and Noah; the sign, pouring water upon the ground, in imitation of Moses, who poured water upon the ground and it became blood; the signet is called the signet of truth, and is Zerubbabel. It alludes to this passage, "In that day, I will take thee, O Zerubbabel, my servant, the son of Shealtiel, and will make thee as a signet; for I have chosen thee." (See Haggai ch. ii, v. 23)

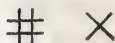
Q. What followed? *A.* We then passed to the Fourth Vail, where, after answering the same questions, and giving the sign, words and signet, last received, we were admitted to the presence of the Grand Council, where the High Priest made the same demands as were made at the Vails, and received the same answers. *Q.* What did the High Priest further demand of you? *A.* The signs from Entered Apprentice to Most Excellent Master in succession. *Q.* What did he then say to you? *A.* He said we were truly three worthy Most Excellent Masters, commended us for our zeal and disinterestedness, and asked what part of the work we were

willing to undertake. *Q.* Your answer? *A.* That we were willing to undertake any service, however servile or dangerous, for the sake of forwarding so great and noble an undertaking. *Q.* What followed? *A.* We were then furnished with a pickax, spade and crow, and were directed to repair to the N. W. corner of the ruins of the old temple, and commence removing the rubbish, to lay the foundation of the new, and to observe and preserve every thing of importance and report to the Grand Council. We accordingly repaired to the place, and after laboring several days, we discovered what seemed a rock, but on striking it with the crow, it gave a hollow sound, and upon closer examination, we discovered in it an iron ring, by help of which we succeeded in removing it from its place, when we found it to be the key-stone of an arch, and through the aperture there appeared to be an immense vault curiously arched. We then took the stone and repaired to the Grand Council, and presented it for their inspection. *Q.* What did the Grand Council then say to you? *A.* They told us the stone contained the mark of our ancient Grand Master, Hiram Abiff; that it was truly a fortunate discovery, and that without doubt the vault contained things of the utmost consequence to the craft. They then directed us to repair again to the place, and continue our researches. *Q.* What followed? *A.* We returned again to the place, and agreed that one of our number should descend by means of a rope, the middle of which was fixed firmly around his body, and if he wished to descend, he was to pull the rope in his right hand, if to ascend, that in his left. He accordingly descended, and in groping about, he found what appeared to be some ancient jewels, but the air becoming offensive, he pulled the rope in his left hand, and was immediately drawn out. We then repaired to the Grand Council, made our report, and presented the articles found, which they pronounced the jewels of our three ancient Grand Masters, Solomon, Hiram, and Hiram Abiff. They commended us highly for our zeal and fidelity, assured us that it was a fortunate discovery, that

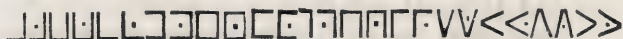
It would probably lead to still more important ones, and that our disinterested perseverance should not go unrewarded. They directed us to repair again to the place, and make what further discoveries lay in our power. *Q.* What followed? *A.* We again returned to the place, and let down one of our companions, as before. The sun having now reached its meridian height, darted its rays to the inmost recesses of the vault, and enabled him to discover a small chest, or box, curiously wrought; but the air becoming exceedingly offensive, he gave the sign and was immediately drawn out. We immediately repaired to the Grand Council, and presented our discovery. On examination the Grand Council pronounced it to be the *ark of the covenant*, which was deposited in the vault by our ancient Grand Master for safe keeping. On inspecting it more closely, they found a key with which they opened it. The High Priest then took from it a book, which he opened, and read as follows; (Gen. i. 1—3.) "In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light and there was light." [Deut. xxxi. 24—26.] "And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." [Ex. xxv. 21] "And thou shalt put the mercy-seat above, upon the ark, and in the ark thou shalt put the testimony that I shall give thee." He then declared it to be the book of the law; upon which the Grand Council, in an ecstasy of joy, exclaimed three times, "Long lost, now found, Holiness to the Lord;" at the same time drawing their hands across their foreheads.

Q. What further was found in the ark? *A.* A small vessel containing a substance, which, after the Council had examined,

and the High Priest again read from the book of the law, [Ex. xvi, 32-34,] he pronounced to be manna. "And Moses said, this is the thing which the Lord commandeth: fill an omer of the manna to be kept for your generations, that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, take a pot and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony, to be kept for a token." The High Priest then took a rod from the ark, which after he had read the following passage, [Numb. xvii. 10,] "And the Lord said unto Moses, bring Aaron's rod again before the testimony to be kept for a token," he pronounced to be Aaron's rod, which budded and blossomed as the rose. Q. Was there any thing further found in the ark? A. There was a key to the ineffable characters belonging to this degree, as follows:


 beginning at top of this diagram at the left hand angle;

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z



The upper left hand angle without a dot is A, the same with a dot is B, &c.

Q. What further was said to you? A. The High Priest read the following passage: (Exodus vi. 2, 3,) "And God spake unto Moses, and said unto him, I am the Lord, and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them." He then informed us that the name of Deity the divine Logos, or word, to which reference is had in John i. 1, 5. "In the beginning was the word, and the word was with God, and the word was God; the same was in the beginning with God: all things were made by him, and without him was not any thing made that was made: In him was life, and the life was the light of men: And the light shineth

in darkness, and the darkness comprehendeth it not." That this Logos or word, was anciently written only in these sacred characters, and thus preserved from one generation to another. That this was the true Masonic word, which was lost in the death of Hiram Abiff, and was restored at the rebuilding of the temple, in the manner we had at that time assisted to represent. *Q.* What followed? *A.* We were reminded of the manner in which we had sworn to give the R. A. word; were instructed in the manner and finally invested with the all-important word in due form. *Q.* What is the Grand Royal Arch word? *A.* JAH-BUH-LUN.* *Q.* How is it to be given? *A.* Under a living arch by three times three, in low breath, (see description of opening a Chapter.) *Q.* What followed? *A.* We were presented with the signs belonging to this degree. *Q.* Will you give me those signs? Answered by giving the signs, thus: Raise the right hand to the forehead, the hand and arm horizontal; thumb towards the forehead, draw it briskly across the forehead, and drop it perpendicularly by the side. This constitutes the due guard of this degree, and refers to the penalty of the obligation. The grand sign is made by locking the fingers of both hands together, and carrying them to the top of the head, the palms upward, alluding to the manner in which the brother who descended into the vault, and found the ark, found his hands involuntarily placed to protect his head from the potent rays of the meridian sun. *Q.* What followed? *A.* The High Priest then placed crowns upon our heads, and told us that we were now invested with all the important secrets of this degree, and crowned and received as worthy companions Royal Arch Masons. He then gives the charge, (see Masonic Chart, page 113, or Webb's Monitor, 149.)

The second section of the lecture on this degree states minutely the ceremonies and forms of exaltation, (as the conferring of this degree is styled,) but there seems to be some

* This question and answer do not belong to the lecture, but are inserted to show the word plainly and unencumbered with ceremonies.

parts which require explanation. The Principal Sojourner conducts the candidate, and is considered as representing Moses conducting the children of Israel through the wilderness. He is usually dressed to represent an old man, bowed with age, with a mask on his face, and long beard hanging down upon his breast; is introduced to the candidate in the preparation room by the name of Moses. On entering the Chapter, the candidates are received under a "living arch;" that is, the companions arrange themselves in a line on each side of the door, and each joins hands with the one opposite to himself. The candidates entering, the conductor says, "stoop low, brothers! we are about to enter the arches; remember that he that humbleth himself, shall be exalted: stoop low, brothers, stoop low!" The candidates seldom pass the first pair of bands, or, in other words, the first arch, without being so far humbled as to be very glad to support themselves on all fours. Their progress may well be imagined to be very slow; for, in addition to their humble posture, they are obliged to support on their backs, the whole weight of the living arches above. (Who would not go slow?) The conductor to encourage them, calls out occasionally, "stoop low, brothers, stoop low!" If they go too slow to suit the companions, it is not unusual for some one to apply a sharp point to their bodies, to urge them on; the points of the pasteboard crown answer quite well for this purpose. After they have endured this humiliating exercise as long as suits the convenience of the companions, (and if they are not reduced to a more humble posture than all fours, they come off well,) they pass from under the living arches. Surely, after this, they must *stay humbled for life*. The candidates next receive the obligation, travel the room, attend the prayer, travel again, and are shown a representation of the Lord appearing to Moses from the burning bush. This last is done in various ways. Sometimes an earthen pot is filled with earth, and green bushes set around the edge of it, and a candle in the centre; and sometimes a stool is provided with holes about the

edge, in which bushes are placed, and a bundle of rags or tow, saturated with oil of turpentine, placed in the centre, to which fire is communicated. Sometimes a large bush is suspended from the ceiling, around the stem of which tow is wound wet with oil of turpentine. In whatever way the bush is prepared, when the words are read, "He looked, and behold, the bush burned with fire," &c., the bandage is removed from the eyes of the candidates, and they see the fire in the bush,* and at the words, "Draw not nigh hither; put off thy shoes," &c., the shoes of the candidates are taken off, and they remain in the same situation while the rest of the passage is read to the words, "And Moses hid his face; for he was afraid to look upon God." The bandage is then replaced, and the candidates again travel about the room, while the next passage of Scripture is read. [See Lecture.] At the words, "And break down the walls of Jerusalem," the companions make a tremendous crashing and noise, by firing pistols, overturning chairs, benches, and whatever is at hand; rolling cannon balls across the floor, stamping, &c., &c., and in the midst of the uproar, the candidates are seized, a chain thrown about them, and they are hurried away to the preparation room. This is the representation of the destruction of Jerusalem, and carrying captive the children of Israel to Babylon. After a short time the proclamation of Cyrus is read, the candidates are unbound, and start to go up to Jerusalem, to assist in rebuilding the temple. The candidates, still hood-winked, are brought into the Chapter, and commence their journey over the rugged and rough paths. They are literally rough paths; sticks of timber framed across the path the candidate must

* This is frequently represented in this manner: When the person reading comes to that part where it says, "God called to him out of the midst of the bush, and said," &c., he stops reading, and a person behind the bushes calls out, "Moses, Moses;" the conductor answers, "Here am I:" the person behind the bush then says, "Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground: (his shoes are then slipped off.) Moreover, I am the God of Abraham, the God of Isaac, and the God of Jacob." The person first reading, then says, "And Moses hid his face; for he was afraid to look upon God." At these words the bandage is placed over the candidates' eyes.

travel, some inches from the floor, make no comfortable traveling for a person blindfolded. But this is not always the way it is prepared; billets of wood singly, or in heaps, ladders, nets of cords, &c., &c., are all put in requisition to form the rough and rugged paths, which are intended as a trial of the *fidelity* of the candidates. If they escape with nothing more than bruised shins they do well. They have been known to faint away under the severity of the discipline, and occasion the *worthy* companions much alarm. After traveling the rugged paths till all are satisfied, they arrive at the first Vail of the Tabernacle, give the pass word, and pass on to the second, give the pass words, and present the sign. This, it will be recollected, is in imitation of the sign which Moses was directed to make to the children of Israel. He threw his rod upon the ground and it became a serpent; he put forth his hand and took it by the tail, and it became a rod in his hand. The conductor is provided with a rod, made in the form of a snake, and painted to resemble one. This he drops upon the floor, and takes up again. They then pass on to the next Vail, give the pass word, and make the sign, (put the right hand in the bosom and pluck it out again;) pass on to the next—give the pass words, and make the sign, (pour water upon the ground;) and are ushered into the presence of the *Grand Council*. The Vails are four in number, and of the same color as the banners of the three Grand Masters of the Vails, and that of the Royal Arch Captain, blue, purple, scarlet, and white, and have the same references and explanations. (See Lecture.) The Grand Council consists of the M. E. High Priest, King, and Scribe. The H. Priest is dressed in a white robe, with a breastplate of cut glass, consisting of twelve pieces to represent the twelve tribes of Israel, an apron, and a mitre. The King wears a scarlet robe, apron, and crown. The mitre and crown are generally made of pasteboard; sometimes they have them of the most splendid materials, gold and silk velvet; but these are kept for public occasions. The mitre has the words, "*Holiness to the Lord*," in gold letters across the forehead.

The Scribe wears a purple robe, apron, and turban. After having satisfied the Grand Council that they are true brethren, and stated their object in coming to Jerusalem, the candidates are directed to commence the labor of removing the rubbish of the old temple preparatory to laying the foundation of the new. For the purpose of performing this part of the ceremony, there is in or near the Chapter a narrow kind of closet, the only entrance to which is through a scuttle at the top; there is placed over this scuttle whatever rubbish is at hand; bits of boards, brick bats, &c., and among them the key-stone. After the candidates are furnished with the tools, (pickax, spade, and crow,) they are directed to this place, and remove the rubbish till they discover the key-stone. This they convey to the Grand Council as stated in the lecture. After the Grand Council have examined it, they pronounce it to be the work of the Grand Master, Hiram Abiff, and direct them to return and prosecute their researches, not doubting they will make many important discoveries. The candidates return and let down one of their number by a rope—he finds three squares, is drawn out, and all proceed with them to the Grand Council. The G. Council inspect them and pronounce them to be the three ancient jewels that belonged to the three ancient Grand Masters, Solomon, Hiram, and Hiram Abiff. The candidates then return to the vault and let down another of their number. Here let it be remarked, some Chapters, for the purpose of lightening the labors of the candidates, call in the aid of machinery. A pulley is suspended over the vault, and the candidate is *exalted* from the bottom at the tail of a snatch block, the one last let down finds at the bottom a small chest, or box; upon which he gives the signal to be drawn out. He no sooner discovers the box, than the air in the vault, in the language of the lecture, “becomes exceedingly offensive.” This is strictly true, for at the moment he takes up the box and is preparing to ascend, fire is communicated to a quantity of gun-powder at his feet, so that by the time he arrives at the top, he is so completely suffocated with the

fumes of the powder, that he is almost deprived of the power of respiration or motion. The box is carried to the G. Council, and pronounced to be the ark of the covenant. It is opened, and a Bible taken out, and some passages read from it. (See Lecture.) One word respecting the representation of the ark. It ought to be a splendid box covered with gold, and some of them are really elegant; but the Chapter must have such as it can afford: if it is too poor to procure splendid furniture, cheap articles are made to answer; for an ark, if the funds are low, a plain cherry or pine box will answer, and sometimes a cigar box is made the humble representation of the splendid ark, made by divine command, of shittim wood, and overlaid with pure gold. The H. Priest takes then from the ark a vessel containing something to represent manna. This vessel is of various forms and materials, from an elegant silver urn to a broken earthen mug; and the substance contained is as various as the vessels in which it is deposited; such as a bit of sugar, a piece of cracker, or a few kernels of wheat. Which-ever is used, the H. Priest takes it out and gravely asks the King and Scribe their opinion of it; they say they think it is manna. The High Priest then looks at it intently and says, "it looks like manna;" smells it, and says, "it smells like manna;" and then tastes it, and says, "it is manna." The H. Priest then takes from the ark a bit of an apple tree sprout, a few inches long, with some withered buds upon it, or a stick of a similar length with some artificial buds upon it, which, after consulting with the King and Scribe, he pronounces Aaron's rod. He then takes out the key to the ineffable characters and explains it. This key is kept in the ark on four distinct pieces of paper. The key is marked on a square piece of paper, and the paper is then divided into four equal parts; thus: the outside lines represent the dimensions of the paper, the inside ones are the key, and the dotted ones, the section that is made of the whole, for the purpose of keeping it secret, should any *graceless cowan* ever get possession of the

sacred ark, and attempt to rumage its contents. The other part of the key X is made on the back of the same piece of paper, so that on putting them together, it shows equally plain. It is said that these characters were used by Aaron Burr, in carrying on his treasonable practices, and by that means made public; since which time they have been written and read from left to right. After the ceremonies are ended, the High Priest informs the candidates, in many or few words, according to his ability, that this degree owes its origin to Zerubbabel and his associates, who rebuilt the temple by order of Cyrus, king of Persia. He informs them that the discovery of the secret vault and the inestimable treasures, with the long lost *word*, actually took place in the manner represented in conferring this degree, and that it is the circumstance upon which the degree is principally founded. The ceremony of closing a Chapter is precisely the same as at opening, to the raising of the living arch. The companions join hands by threes, in the same manner, and say in concert, with the same ceremony, "As we three did agree, the sacred word to keep," "As we three did agree, the sacred word to search," "So we three do agree, to close this Royal Arch." They then break without giving the word, as the H. Priest reads the following prayer: "By the wisdom of the Supreme High Priest may we be directed, by his strength may we be enabled, and by the beauty of virtue may we be incited, to perform the obligations here enjoined upon us, to keep inviolable the mysteries here unfolded to us, and invariably to practice all those duties out of the Chapter, which are inculcated in it." (Response.) "So mote it be. Amen." The High Priest then declares the Chapter closed in due form.

KNIGHTS OF THE RED CROSS.

At the sound of the trumpet the line is formed. Master of Cavalry to the Sir Knight Warden, "When a council of Knights of the Red Cross is about to be formed and opened,

what is the first care?" Warden. "To see the Council Chamber duly guarded." M. C. "Please to attend that part of your duty, see that the sentinels are at their respective posts, and inform the captain of the Guards that we are about to open a Council of the Knights of the Red Cross for the despatch of business." Warden. "The sentinels are at their respective posts, and the Council Chamber duly guarded." M. C. "Are all present Knights of the Red Cross?" Warden. "They are." M. C. "Attention, Sir Knights, count yourselves from right to left—right files handle sword—draw sword—carry sword—right files to the left double—second division forward, march, halt—right about face." Sir Knight Master of Infantry, accompanied by the sword bearer and Warden. "Please inform the Sovereign Master that the lines are formed waiting his pleasure." At the approach of the Council the trumpet sounds. M. C. "Form avenue: (the Council pass:) the Sovereign Master passes uncovered: recover arms, poise arms." Sovereign Master. "Attention, Sir Knights; give your attention to the several signs of Masonry: as I do, so do you." [The Sir Knights give the sign from the first to the seventh degree.] Sov. M. "Draw swords—take care to advance and give the Jewish countersign—recover arms: take care to advance and give the Persian countersign—recover arms." Sov. M. to Sir Knight Master of the Palace. "Advance, and give me the word of a Knight of the Red Cross. The word is right—receive it on your left." The word is then passed around. When it arrives at the Chancellor he says, "Sov. M. of the Red Cross, word has arrived." Sov. M. "Pass it on to me: [he gives it to the Sov. M.] Sir Knight the word is right." Sov. M. to Sir Knight Chancellor. "Advance, and give me the Grand sign, grip and word of a Knight of the Red Cross. It is right—receive it on your left." [The word passes around as before, as will hereafter be explained, and when arrived at the Master of the Palace, he says,] "Sov. M., the grand sign, grip and word have arrived." Pass them on to me: Sir Knight they are right.

Left face—deposit helmets—center face—reverse arms—to your devotions. [The Sir Knights all kneel and repeat the Lord's prayer.] Recover arms—left face—recover helmets—center face—right about face—to your posts—march."

Here follow the lectures of this degree, the first of which we omit.

SECOND SECTION OF LECTURES.

1st. What were the preparatory circumstances attending your reception to this illustrious order? A Council of Royal Arch Masons being assembled in a room adjacent to the Council Chamber, I was conducted to the door, where a regular demand was made by 2, 3, and 2. 2d. What was said to you from within? Who comes there? 3d. Your answer? Companion A. B. who has regularly received the several degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, and Royal Arch degree, and now solicits the honor of being regularly constituted a Knight of the Red Cross. 4th. What was then said to you? I was asked if it was of my own free will and accord that I made this request; if I was worthy and well qualified; if I had made suitable proficiency in the foregoing degrees, and was properly vouched for: all of which being answered in the affirmative, I was asked by what further right or benefit I expected to gain admittance. 5th. Your answer? By the benefit of a pass word. 6th. Did you give that pass word? I did with the assistance of my companions. [Here the Royal Arch Word is given as described in the Royal Arch degree.] 7th. What was then said to you? I was then directed to wait with patience till the Most Excellent Prelate should be informed of my request and his answer returned. 8th. What was his answer? Let him be admitted. 9th. What was you then informed? The Most Excellent Prelate observed, that the Council there assembled, represented the Grand Council convened at Jerusalem, in the second year of the reign of Darius, King of Persia, to deliberate on the un-

happy state of the fraternity during the reigns of Artaxerxes and Ahasuerus, and to devise some means to obtain favor of the new Sovereign, and to gain his consent to proceed in rebuilding their new city and temple. 10th. What followed? The Most Excellent Prelate then informed me, that if I was desirous of attending the deliberations of the Council at this time, it was necessary that I should assume the name and character of Zerubbabel, a prince of the house of Judah, whose hands laid the foundation of the second temple, and whose hands the Lord had promised should complete it. 11th. What followed? The Most Excellent Prelate then read a lesson from the records of the Fathers, stating the impediments with which they were troubled by their adversaries, on the other side of the river, and the grievous accusations which were brought against them before the king. 12th. What followed? My conductor then addressed the Most Excellent Prelate thus: Most Excellent Prelate, our Sovereign Lord, Darius the king, having now ascended the throne of Persia, new hopes are inspired of protection and support in the noble and glorious undertaking, which has so long and so often been interrupted by our adversaries on the other side of the river; for while yet a private man, he made a vow to God, that should he ever ascend the throne of Persia, he would send all the Holy vessels remaining at Babylon back to Jerusalem.* Our Most Excellent and faithful companion Zerubbabel, who was formerly honored with the favorable notice and friendship of the Sovereign, now offers his services to encounter the hazardous enterprise of traversing the Persian dominions, and seeking admission to the presence of the Sovereign, where the first favorable moment will be seized to remind the King of his vow, and impress on his mind the almighty force and importance of truth; and from his known piety, no doubt can be entertained of gaining his consent,

* This is not found in the Scriptures, and is the contrary to all probability. "Add thou not unto his words lest he reprove thee and thou be found a liar." Prov. 30, 6.

that our enemies be removed far hence, and that we be no longer hindered or impeded in our noble and glorious undertaking. 13th. What was the Most Excellent Prelate's reply? Excellent Zerubbabel, the Council accept with gratification and joy your noble and generous offer, and will invest you with the necessary passports, by means of which you will be enabled to make yourself known to the favor of one Council wherever you may meet them; but in an undertaking of so much importance, it is necessary that you enter into a solemn obligation, to be faithful to the trust reposed in you. 14th. What followed? The Most Excellent Prelate then invested me with a sword, to enable me to defend myself against my enemies, and said he was ready to administer the obligation. 15th. Did you consent to that obligation? I did in due form. 16th. What was that due form? Kneeling on my left knee, my right foot forming a square, my body erect, my right hand grasping the hilt of my sword, my left hand covering the Holy Bible, Square and Compass, with two cross-swords thereon, in which due form I took upon me the solemn oath and obligation of Knight of the Red Cross. 17th. Repeat the obligation

"I, A B, of my own free will and accord, in the presence of the Supreme Architect of the Universe, and these witnesses, do hereby and hereon, most solemnly and sincerely promise and swear, that I will always hail, forever conceal, and never reveal, any of the secret arts, parts or points of the mysteries appertaining to this order of Knight of the Red Cross, unless it be to a true and lawful companion Sir Knight of the Order, or within the body of a just and lawful Council of such; and not unto him or them, until by strict trial and due examination or lawful information, I find him or them lawfully entitled to receive the same. I furthermore promise and swear, that I will answer and obey all due signs and regular summons, which shall be sent to me from a regular Council of Knights of the Red Cross, or given to me from the hands of a companion Sir Knight of the Red Cross,

if within the distance of forty miles; natural infirmities and unavoidable accidents only excusing me: I furthermore promise and swear, that I will not be present at the conferring of this order of Knighthood upon any person, unless he shall have previously regularly received the several degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, and Royal Arch degree, to the best of my knoweldge and belief: I furthermore promise and swear, that I will not assist or be present at the forming and opening of a council of Knights of the Red Cross, unless there be present at least five regular Knights of the order, or the representatives of three different Encampments, acting under the sanction of a legal warrant: I furthermore promise and swear, that I will vindicate the character of a courteous Sir Knight of the Red Cross, when wrongfully trauced: that I will help him on a lawful occasion in preference to any brother of an inferior degree, and so far as truth, honor, and justice may warrant: I furthermore promise and swear, that I will support and maintain the by-laws of the Council of which I may hereafter become a member, the laws and regulations of the Grand Encampment under which the same may be holden, together with the constitution and ordinances of the General Grand Encampment of the United States of America, so far as the same shall come to my knowledge—to all of which I do most solemnly promise and swear, binding myself under no less penalty than that of having my house torn down, the timbers thereof set up, and I hanged thereon; and when the last trump shall blow, that I be forever excluded from the society of all true and courteous Knights, should I ever wilfully or knowingly violate any part of this solemn obligation of Knight of the Red Cross; so help me God, and keep me steadfast to keep and perform the same.*

18th. What followed? The Most Excellent Prelate then

* By this tremendous imprecation—the candidate of his “own free will and accord” volunteers (in case of violation,) to come forth to the resurrection of damnation, and receive the sentence, “depart thou accursed into everlasting fire prepared for the devil and his angels.”

directed me to rise and be invested with a countersign, which he informed me would enable me to make myself known to the friends of our cause wherever I should meet them, and would insure me from them, succor, aid and protection. [Here the Master of Infantry, who is the conductor, gives the candidate the Jewish countersign: it is given under the Arch of Steel, that is their swords elevated above their heads, forming a cross, each placing his left hand upon the other's right shoulder, and whispering alternately in each other's ear, the names of Judah and Benjamin.] 19th. What followed? The most Excellent Prelate then invested me with a green sash, as a mark of our particular friendship and esteem: you will wear it as a constant memorial to stimulate you to the faithful performance of every duty, being assured that the memory of him who falls in a just and virtuous cause, shall forever flourish like the green bay tree. 20th. What followed? I then commenced my journey, and was frequently accosted by guards, all of which by means of the countersign I had received, I was enabled to pass in friendship, until I arrived at the bridge, which was represented to be in the Persian dominions: on attempting to pass this bridge, which I found strongly guarded, the Persian countersign was demanded, and being unable to give it, I was attacked, overpowered, and made prisoner. 21st. What followed? After remonstrating in vain against their violations, I told them I was a prince of the house of Judah, and demanded an audience with their Sovereign. 22d. What was the answer? You are a prisoner, and can obtain an audience with the Sovereign only in the garb of a captive and slave. 23d. Did you consent to this? I did; being firmly persuaded, that could I by any means gain access to the presence of the sovereign, I should be able to accomplish the object of my mission.

24th. What followed? They then deprived me of my outward apparel, sash and sword, and having confined my hands and feet in chains, the links thereof were of a triangular form, they put sackcloth and ashes on my head. 25th. Why

were the links of the captive's chain of a triangular form? The Assyrians having learned that among the Jews the triangle was an emblem of the Eternal, caused the links of their chains to be made of a triangular form, thinking thereby to add to the miseries of their captives. 26th. What followed? I was conducted to the door of the Council Chamber, where the alarm being given by 4x2, the Warden appeared and demanded, "Who comes there?" 27th. What answer was returned? A detachment of his Majesty's guards having made prisoner of one, who reports himself to be the prince of the house of Judah. 28th. What was then said to you? I was asked from whence I came. 29th. Your answer? From Jerusalem. 30th. What was then demanded of you? Who are you. 31st. Your answer? The first among my equals. a Mason, and free by rank, but a captive and slave by misfortune. 32d. What were you then asked? My name. 33d. Your answer? Zerubbabel. 34th. What were you then asked? What are your demands. 35th. Your answer? To see the Sovereign if possible. 36th. What was then said to you? I was then directed to wait with patience until the Sovereign Master should be informed of my request, and his answer returned. 37th. What was that answer? That the necessary caution should be taken that I was not armed with any hostile weapons, and that I should then be admitted. 38th. How were you then received? The guard being drawn up on the right and left of the throne, swords drawn, two of them placed at the door with swords crossed, under which I was permitted to enter, my face covered with my hands. 39th. How were you then disposed of? I was conducted in front of the Sovereign Master, who received me with kindness and attention, and listened with patience to my request. 40th. What did the Sovereign Master then observe to the Council? That this Zerubbabel was the friend of his youth, that he could neither be an enemy nor a spy. 41st. What followed? The Sovereign Master thus addressed me, "Zerubbabel, having now gained admittance into our presence, we demand that you

immediately declare the particular motives which induced you, without our permission, and with force and arms, to pass the lines of our dominions?" 42d. Your answer? Sov. Master, the tears and complaints of my companions at Jerusalem, who have been so long and so often impeded in the noble and glorious undertaking in which they were permitted to engage by our late Sovereign Lord Cyrus the king; but our enemies having made that great work to cease by force and power, I have now come up to implore your Majesty's clemency, that you would be pleased to restore me to favor, and grant me employment among the servants of your household. 43d. What was the Sovereign's reply? Zerubbabel, I have often reflected with much pleasure upon our early intimacy and friendship, and I have frequently heard, with great satisfaction, of your fame as a wise and accomplished Mason, and having myself a profound veneration for that ancient and honorable institution, and having a sincere desire to become a member of the same, I will this moment grant your request, on condition that you will reveal to me the secrets of Free Masonry. 44th. Did you consent to that? I did not. 45th. What was your reply? Sovereign Master, when our Grand Master Solomon, king of Israel, first instituted the Fraternity of Free and Accepted Masons, he taught us that truth was a divine attribute, and the foundation of every virtue: to be good and true is the first lesson we are taught in Masonry. My engagements are sacred and inviolable; I cannot reveal our secrets. If I can obtain your Majesty's favor only at the expense of my integrity, I humbly beg leave to decline your royal protection, and will cheerfully submit to an honorable exile. 46th. What was the Sovereign's reply? Zerubbabel, your virtue and integrity are truly commendable, and fidelity to your engagements, is worthy of imitation: from this moment you are free—my guards will divest you of those chains and that garb of slavery, and clothe you in suitable habiliments to attend me at the banquet hall. Zerubbabel, you are free: guards, strike off those

chains; and may those emblems of slavery never again disgrace the hands of a Mason, more particularly a prince of the house of Judah. Zerubbabel, we assign you a seat of rank and honor among the princes and rulers of our assembly. 47th. What followed? The guards being drawn up in the court yard, the Warder informed the Sovereign Master that the guards were in readiness, waiting his pleasure. 48th. What followed? He then ordered the guards to attend him to the banquet hall. 49th. What occurred there? *After having participated in a liberal entertainment, the Sovereign Master not being inclined to sleep, and many of the guard having retired, he amused himself by entering into conversation with some of his principal officers and friends, proposing certain questions to them, and offering a princely reward to such as should give the most reasonable and satisfactory answer. 50th. What questions were proposed? Among others, "Which was the strongest, wine, the king, or women?" 51st. What answers were returned? The Chancellor said wine was the strongest; the Master of the Palace said the king was the strongest; but I, being firmly persuaded that the time had arrived in which I could remind the King of his vow, and request the fulfillment of it, replied that women were stronger than either of the former, but above all things truth beareth the victory. 52d. What followed? The King being deeply struck with the addition I made to the question, ordered us to be prepared with proper arguments in support of our respective propositions on the day following. 53d. What followed? On the day following the Council being convened at the sound of the trumpet, the Chancellor was called upon for his answer, and thus replied, (see Templar's chart.) 54th. What followed? The Master of the Palace thus replied, (see Templar's chart.) 55th. What followed? I then being called upon for my defense, answered as follows, (see Templar's chart.) 56th. What followed? The King being

* See the Apocryphal books, 1, Esdras, chapters 3 and 4.

deeply struck with the force of the arguments I had used, involuntarily exclaimed, "Great is truth, and mighty above all things: Ask what thou wilt, Zerubbabel, and it shall be granted thee, for thou art found wisest among thy companions." 57th. Your answer? (See Templar's chart.) 58th. What followed? The Sovereign Master thus addressed me, "Zerubbabel, I will punctually fulfill my vow: letters and passports shall be immediately issued to my officers throughout the realm, and they shall give you, and those who accompany you, safe conveyance to Jerusalem, and you shall be no longer hindered or impeded in rebuilding your city and temple, until they shall be completed." 59th. What followed? The Sov. M. then invested me with a green sash, and thus addressed me, "This green sash, of which you were deprived by my guards, I now with pleasure restore to you, and will make it one of the insignia of a new order, calculated to perpetuate the remembrance of the event which caused the renewal of our friendship; its color will remind you that truth is a divine attribute, and shall prevail, and shall forever flourish in immortal green. I will now confer on you the highest honor, in our power at this time to bestow, and will create you the first Knight of an order, instituted for the express purpose of inculcating the almighty force and importance of truth! 60th. What followed? The Sovereign Master then directed me to kneel, and said, by virtue of the high power in me vested, as the successor and representative of Darius, King of Persia, I now constitute you a Kt. of the illustrious order of the Red Cross — (at the same time laying the blade of his sword, first upon the right shoulder, then upon the head, and then upon the left shoulder of the candidate.) 61st. What followed? The Sovereign Master then directed me to arise, and presenting me with a sword thus addressed me, "This sword, of which you were deprived by my guards, I now restore in your hand, as a true and courteous Knight: it will be endowed with three most excellent properties — its hilt be faith, its blade be hope, its point be charity:

it should teach us this important lesson, that when we draw our swords in a just and virtuous cause, having faith in God, we may reasonably hope for victory, ever remembering to extend the hand of charity to the fallen foe: sheathe it, and sooner may it rust in its scabbard, than be drawn in the cause of injustice and oppression." 62d. What followed? The Sovereign Master then invested me with the Persian countersign. 63d. Give it? This countersign is given like the Jewish, excepting this variation, it is given over instead of under the arch of steel. The words are Tatnai Shethar-boznai, Ezra, v, 3. 64th. Who were they? They were governors of Persian provinces, and enemies of the Jews. 65th. What followed? The Sovereign Master then invested me with the Red Cross word. 66th. Give it. (Each placing his left hand upon the other's right shoulder, at the same time bringing the point of the swords to each other's left side, in which position the word *Libertas* is given.) 67th. What followed? The Sovereign Master then invested me with the grand sign, grip and word of Knight of the Red Cross. 68th. Give them. The grand sign is given by bringing the thumb and finger of the left hand to the mouth, and carrying it off in an oblique direction—the grip is given by interlacing the fingers of the left hands—the word is *Veritas*. The sign, grip and word is given under the arch of steel. 69th. How do you translate the word? Truth. 70th. To what does the sign allude? To the blowing of the Trumpet upon the walls and watch towers of the Council, but more particularly to the obligation, "that when the last trump shall sound, I shall be forever excluded from the society of all true and faithful Sir Knights." 71st. What is the motto of our order? "*Magna est veritas it prevale bit.**"

* Great is truth and it will prevail.

KNIGHT TEMPLAR AND KNIGHT OF MALTA.

1st. Q. Are you a Knight Templar? A. That is my title.
 Q. 2d. Where were you created a Knight Templar? A. In
 a just and lawful Encampment of Knight Templars. 3d.
 What number composes a just and lawful Encampment of
 Knight Templars? There is an indispensable number and a
 constitutional number. 4th. What is an indispensable num-
 ber. Three. 5th. Under what circumstances are they
 authorized to form and open an Encampment of Knight
 Templars? Three Knight Templars hailing from three dif-
 ferent commanderies, may, under the sanction of a charter,
 or warrant, from some regular Grand Encampment, form and
 open an Encampment for the despatch of business. 6th.
 What is a constitutional number? Seven, nine, eleven, or
 more. 7th. When composed of eleven, of whom does it con-
 sist? Warder, Sword Bearer, Standard Bearer, Recorder,
 Treasurer, Junior Warden, Senior Warden, Prelate, Captain
 General, Generalissimo, and Grand Commander. 8th. War-
 der's station? On the left of the Standard bearer in the
 west, and on the left of the third division. 9th. His duty?
 To observe the orders and directions of the Grand Command-
 er; to see that the sentinels are at their respective posts; and
 that the Encampment is duly guarded. 10th. Sword bearer's
 station? On the right of the Standard bearer in the west,
 and on the right of the third division. 11th. His duty? To
 assist in the protection of the banners of our order; to watch
 all signals from the Grand Commander, and see his orders
 duly executed. 12th. Standard bearer's station in the En-
 campment? In the west, and in the centre of the third divi-
 sion. 13th. His duty? To display, support, and protect the
 banners of our order. 14th. Why is the Standard bearer's
 station in the west? That the brilliant rays of the rising
 sun, shedding their lustre upon the banners of our order,
 may encourage and animate all true and courteous Knights,
 and dismay and confound their enemies. 15th. Recorder's
 station in the Encampment? In front of the Captain Gene-

ral. 16th. His duty? To observe with attention the order of the Encampment; keep a just and regular record of the same; collect the revenue, and pay the same over to the Treasurer. 17th. Treasurer's station in the Encampment? In front of the Generalissimo. 18th. His duty? To receive in charge all funds and property of the Encampment; pay all orders drawn upon him, and render a just and faithful account when required. 19th. Station of the Junior Warden in the Encampment? At the south west angle of the triangle, and on the left of the first division. 20th. His duty? To attend to all poor and weary pilgrims traveling from afar; to accompany them on their journey; answer all questions for them, and finally introduce them into the asylum. 21st. Senior Warden's station in the Encampment? At the north west angle of the triangle, and on the right of the second division. 22d. His duty there? To attend on pilgrim warriors, traveling from afar; to comfort and support pilgrims penitent, and, after due trial, to recommend them to the hospitality of the Generalissimo. 23d. Prelate's station in the Encampment? On the right of the Generalissimo. 24th. His duty there? To administer at the altar, and offer up prayers and adorations to the Deity. 25th. The Captain General's station? On the left of the Grand Commander. 26th. His duty? To see that the proper officers make all suitable preparations for the several meetings of the Encampment, and take special care that the asylum is in a suitable array for the introduction of candidates and despatch of business; also, to receive and communicate all orders from the Grand Commander to the officers of the line. 27th. Generalissimo's station? On the right of the Grand Commander. 28th. His duty? To receive and communicate all orders, signals, and petitions, and assist the Grand Commander in the discharge of his various duties, and in his absence to govern the Encampment. 29th. Grand Commander's station? In the east. 30th. His duty? To distribute alms, and protect weary pilgrims, traveling from afar; to encourage pilgrim warriors; to sustain pilgrims peni-

tent; feed the hungry, clothe the naked, bind up the wounds of the afflicted; to inculcate hospitality, and govern his Encampment with justice and moderation.

SECOND SECTION OF LECTURES.

1st. What were the preparatory circumstances attending your reception into this Illustrious Order? I was conducted to the chamber of reflection, where I was left in silence and solitude, to reflect upon three questions which were left me in writing. 2d. What were your answers? They were satisfactory to the Grand Commander; but, as a trial of my patience and perseverance, he enjoined upon me the performance of seven years' pilgrimage, clothed in pilgrim's weeds. 3d. What followed? I was then invested with sandals, staff, and scrip, and commenced my tour of pilgrimage, but was soon accosted by a guard, who demanded of me, "Who comes there?" 4th. Your answer? A poor and weary pilgrim, traveling from afar, to join with those who oft have gone before, and offer his devotions at the holy shrine. 5th. What said the guard? Pilgrim, I greet thee; gold and silver have I none, but such as I have give I unto thee. 6th. What followed? After having participated in the refreshments, (which is a glass of water and a cracker,) the guard took me by the hand, and thus addressed me: "Pilgrim, hearken to a lesson to cheer thee on thy way, and insure thee success." 7th. What followed? Lesson read. (See Templar's chart.) The guard then took me by the hand, and said, "Fare thee well! God speed thee on thy way." 8th. What followed? I still pursued my pilgrimage, but was often accosted by guards, from whom I received the same friendly treatment as from the first. 9th. Where did your term of pilgrimage end? At the door of the asylum, where after giving the alarm by 3x3, the Warder appeared and demanded, "Who comes there?" 10th. Your answer? A poor and weary pilgrim, traveling from afar, who, having passed full three long years of pilgrimage, now craves permission, if it shall please the

Grand Commander, forthwith to dedicate the remaining four years to deeds of more exalted usefulness, and if found worthy, his strong desire is now to be admitted to those valiant Knights, whose well-earned fame has spread both far and near for deeds of charity and pure beneficence. 11th. What were you then asked? What surety can you offer that you are no impostor. 12th. Your answer? The commendations of a true and courteous Knight, the Junior Warden, who recommends to the Grand Commander the remission of the four remaining years of pilgrimage. 13th. What followed? The Grand Commander then addressed the Most Excellent Prelate: "This being true, Sir Knight, our Prelate, you will conduct this weary pilgrim to the altar, where having taken an obligation always to be faithful to his vow, cause him forthwith to be invested with a sword and buckler, that as a pilgrim warrior, he may perform seven years' warfare as a trial of his courage and constancy. 14th. What followed? The Senior Warden then detached a party of Knights to escort me to the altar, where in due form, I took upon me the obligation of a Knight Templar. 15th. What was that due form? Kneeling on both knees upon two cross swords, my body erect, my naked hands covering the Holy Bible, square, and compass, with two cross swords lying thereon; in which due form I received the solemn obligation of Knight Templar. 16th. Repeat the obligation.

"I, A B, of my own free will and accord, in the presence of Almighty God, and this Encampment of Knight Templars, do hereby and hereon, most solemnly promise and swear, that I will always hail, forever conceal, and never reveal any of the secret arts, parts, or points appertaining to the mysteries of this order of Knight Templars, unless it be to a true and lawful companion Knight Templar, or within the body of a just and lawful Encampment of such; and not unto him or them, until by due trial, strict examination, or lawful information, I find him or them lawfully entitled to receive the same. Furthermore, do I promise and swear, that I will answer and

obey all due signs and regular summons, which shall be given or sent to me from regular Encampments of Knight Templars, if within the distance of forty miles—natural infirmities and unavoidable accidents only excusing me. Furthermore, do I promise and swear, that I will help, aid, and assist with my counsel, my purse, and my sword, all poor and indigent Knight Templars, their widows and orphans, they making application to me as such, and I finding them worthy, so far as I can do it without material injury to myself, and so far as truth, honor, and justice may warrant. Furthermore, do I promise and swear, that I will not assist, or be present, at the forming and opening of an Encampment of Knight Templars, unless there be present seven Knights of the order, or the representatives of three different Encampments, acting under the sanction of a legal warrant. Furthermore, do I promise and swear, that I will go the distance of forty miles, even barefoot and on frosty ground, to save the life and relieve the distress of a worthy Knight, should I know that his distresses required it, and my abilities permit. Furthermore do I promise and swear, that I will wield my sword in defense of innocent virgins, destitute widows, and helpless orphans, and the Christian religion. Furthermore, do I promise and swear, that I will support and maintain the by-laws of the Encampment of which I may hereafter become a member, the edicts and regulations of the Grand Encampment under which the same may be holden, together with the laws and constitution of the General Grand Encampment of the United States of America, so far as the same shall come to my knowledge. To all this I most solemnly and sincerely promise and swear, with a firm and steady resolution to perform and keep the same, without any hesitation, equivocation, mental reservation, or self-evasion of mind in me whatever, binding myself under no less penalty than to have my head struck off and placed on the highest spire in Christendom, should I knowingly or wilfully violate any part of this my solemn obligation of a Knight Templar. So help me God,

and keep me steadfast to perform and keep the same." 17th. What followed? The Most Excellent Prelate directed me to arise, and thus addressed me: "Pilgrim, thou hast craved permission to pass through our solemn ceremonies, and enter the asylum of our Encampment: by thy sandals, scrip, and staff, I judge thee to be a child of humility. Charity and hospitality are the grand characteristics of this magnanimous order: in the characters of Knight Templars, you are bound to give alms to poor and weary pilgrims traveling from afar; to succor the needy, feed the hungry, clothe the naked, and bind up the wounds of the afflicted. We here wage war against the enemies of innocent virgins, destitute widows, helpless orphans, and the Christian religion. If thou art desirous of enlisting in this noble and glorious warfare, lay aside thy staff and take up the sword, fighting manfully thy way, and with valor running thy course; and may the Almighty, who is a strong tower and defense to all those who put their trust and confidence in him, be now and ever thy defense and thy salvation." 18th. What followed? Having laid aside my staff and taken up the sword, the Most Excellent Prelate continued: "Having now taken up the sword, we expect you will make a public declaration of the cause in which you will wield it." 19th. Your answer? I wield my sword in defense of innocent virgins, destitute widows, helpless orphans, and the Christian religion. 20th. What was the Prelate's reply? With confidence in this profession, our Senior Warden will invest you with the warrior's pass, and under his direction, as a trial of your courage and constancy, we must now assign you seven years of warfare—success and victory attend you. (This pass word is Maher-shalal-hashbaz, and is given under the arch of steel, as has been described.) 21st. What followed? I then commenced my tour of warfare, and made professions of the cause in which I would wield my sword. 22d. Where did your tour of warfare end? At the door of the asylum, where, on giving the alarm by 3x4, the Warden appeared and demanded, "Who comes there?"

23d. Your reply? A pilgrim warrior, traveling from afar, who having passed three full long years of warfare, is most desirous now, if it should please the Grand Commander, to be admitted to the honors and rewards that await a valiant Templar. 24th. What was then demanded of you? What surety can you give that you are no impostor. 25th. Your answer? The commendation of a true and courteous Knight, the Senior Warden, who recommends to the Grand Commander the remission of the four remaining years of warfare. 26th what was then demanded? By what further right or benefit do you expect to gain admittance to the asylum? 27th. Your answer? By benefit of a pass word. 28th. Give it. (Here the warrior's pass is given, as before described.) 29th. What was then said to you? I was directed to wait with courage and constancy, and soon an answer should be returned to my request. 30th. What answer was returned? Let him be admitted. 31st. What did the Grand Commander then observe? Pilgrim, having gained admittance to our asylum, what profession have you now to make in testimony of your fitness to be received a Knight among our number? 32d. Your answer? Most Eminent, I now declare in truth and soberness, that I hold no enmity or hatred against a being on earth, that I would not freely reconcile, should I find him in a corresponding disposition. 33d. What was the Grand Commander's reply? Pilgrim, the sentiments you utter are worthy of the cause in which you are engaged; but still we must require some stronger proofs of your faithfulness: the proofs we demand are, that you participate with us in five libations; this being accomplished, we will receive you a Knight among our number. 34th. What were the ingredients of the libations? Four of them were taken in wine and water, and the fifth in pure wine. 35th. What was the first libation? To the memory of Solomon, king of Israel. 36th. What was the second libation? To the memory of Hiram, king of Tyre. 37th. What was the third? To the memory of Hiram, the widow's son, who lost his life in defense of

his integrity. 38th. What followed? The Grand Commander then addressed me: Pilgrim, the order to which you seek to unite yourself is founded on the Christian religion; let us, then attend to a lesson from the holy evangelist. 39th. What followed? The Most Excellent Prelate then read a lesson, relative to the apostacy of Judas Iscariot. (See Templar's chart.) 40th. What followed? The Grand Commander then addressed me: "Pilgrim, the twelve tapers you see around the triangle, correspond in number with the disciples of our Saviour while on earth, one of whom fell by transgression, and betrayed his Lord and Master; and as a constant admonition to you always to persevere in the paths of honor, integrity, and truth; and as a perpetual memorial of the apostacy of Judas Iscariot, you are required, by the rules of our order, to extinguish one of those tapers; and let it ever remind you, that he who can basely violate his vow and betray his trust, is worthy no better fate than Judas Iscariot." (The candidate extinguishes one of the tapers; the triangle is placed in the center of the room, on which are twelve burning candles; between each candlestick, a glass of wine; in the center of the triangle is placed a coffin, on which are the Bible, skull, and cross-bones.) 41st. What followed? The relics were then uncovered, and the Grand Commander thus addressed me: "Pilgrim, you here behold an emblem of mortality resting on divinity,—a human skull resting on the Holy Scriptures; it is to teach us that, among all the trials and vicissitudes which we are destined to endure while passing through the pilgrimage of this life, a firm reliance on divine protection, can alone afford us the consolation and satisfaction which the world can neither give nor take away." 42d. What followed? The Most Excellent Prelate then read a lesson to me with respect to the bitter cup. 43d. What followed? The Grand Commander took the skull in his hand, and pronounced the following soliloquy: "How striking is this emblem of mortality, once animated like us, but now it ceases to act or think; its vital energies are ex-

tinct, and all the powers of life have ceased their operations; and such, my brethren, is the state to which we are all hastening: let us, therefore, gratefully improve the remaining space of life, that, when our weak and frail bodies, like this memento, shall become cold and inanimate, and moldering in sepulchral dust and ruins, our disembodied spirits may soar aloft to the blessed regions where dwell light and life eternal. 44th. What followed? The Most Excellent Prelate then read a lesson relative to the crucifixion. (See Templar's chart.) 45th. What was the fourth libation? To the memory of Simon, of Cyrene, the early friend and disciple of our Savior, who was compelled to bear his cross, and fell a martyr to his fate.* 46th. What followed? The Grand Commander then addressed me: "Pilgrim, before you can be permitted to participate in the fifth libation, we must enjoin on you one year's penance as a trial of faith and humility, which you will perform under the direction of the Junior and Senior Wardens, with the skull in one hand and a lighted taper in the other; which is to teach you that with faith and humility you should cause your light so to shine before men, that they seeing your good works, may glorify our Father which is in heaven." 47th. What followed? I then commenced my tour of penance, and passed in a humble posture through the sepulchre, where the fifth lesson was read by the Senior Warden, relative to the resurrection. (Here the ascension of the Savior is represented on canvass, which the candidate is directed to look at; at the same time the Sir Knights sing a hymn.) After the hymn the Prelate speaks as follows:—

"I am the resurrection and the life, saith the Lord; he that believeth on me, though he were dead, yet shall he be made alive; and whosoever liveth and believeth on me shall never die. Pilgrim, the scene before you represents the splendid conclusion of the hallowed sacrifice, offered by the Redeemer of the

* There is no evidence in existence that "Simon, the Cyrenean," was a friend or disciple of Jesus, or that he fell a martyr to his fate. This 45th answer, then, is false!

world, to propitiate the anger of an offended Deity. This sacred volume informs us that our Savior, after having suffered the pains of death, descended into that place of departed spirits, and that on the third day he burst the bands of death, triumphed over the grave, and, in due time, ascended with transcendent majesty to heaven, where he now sits on the right hand of our Heavenly Father, a mediator and intercessor for all those who have faith in him. I now invest you with an emblem of that faith: (at the same time suspends from his neck a black cross:) it is also an emblem of our order, which you will wear as a constant memorial, for you to imitate the virtues of the immaculate Jesus, who died that you might live. Pilgrim, the ceremonies in which you are now engaged, are calculated deeply to impress your mind, and I trust will have a happy and lasting effect upon your character. You were first, as a trial of your faith and humility, enjoined to perform seven years of pilgrimage: it represents the great pilgrimage of life through which we are all passing: we are all weary pilgrims, anxiously looking forward to that asylum, where we shall rest from our labors, and be at rest forever. You were then directed as a trial of your courage and constancy, to perform seven years' warfare; it represents to you the constant warfare with the lying vanities and deceits of this world, in which it is necessary for us always to be engaged. You are now performing a penance as a trial of your humility. Of this our Lord and Savior has left us a bright example. For though he was the Eternal Son of God, he humbled himself to be born of a woman, to endure the pains and afflictions incident to human nature, and finally to suffer a cruel and ignominious death upon the cross: it is also a trial of that faith which will conduct you safely over the dark gulf of everlasting death, and land your enfranchised spirit in the peaceful abodes of the blessed. Pilgrim, keep ever in your memory this awful truth; you know not how soon you may be called upon to render an account to that Supreme Judge, from whom not even the most

minute act of your life is hidden ; for although you now stand erect in all the strength of manhood and pride of beauty, in a few short moments you may become a pale and lifeless corpse. This moment, even, while I yet speak, the angel of death may receive the fatal mandate to strike you from the roll of existence ; and the friends who now surround you may be called upon to perform the last sad duty of laying you in the earth, a banquet for worms, and this fair body become as the relic you now hold in your hand. Man that is born of a woman, is of few days and full of sorrow ; he cometh up and is cut down as a flower ; he fleeth as a shadow, and continueth not. In the midst of life, we are in death ; of whom may we seek for succor but of thee, O Lord, who for our sins art justly displeased. Yet, O God most holy, thou God most mighty, O holy and most merciful Savior, deliver us from the pains of eternal death : — I heard a voice from heaven, saying unto me, write from henceforth, blessed are the dead that die in the Lord ; even so, saith the Spirit, for they rest from their labors : be ye also ready, and rest assured that a firm faith in the truths here revealed, will afford you consolation in the gloomy hour of dissolution, and insure you ineffable and eternal happiness in the world to come. Amen and amen." 48th. Where did your tour of penance end ? It has not yet ended ; neither can it end until this mortal shall put on immortality : for all men err, and all error needs repentance. 49th. Were you then permitted to participate in the fifth libation ? I was. 50th. Where ? Within the asylum. 51st. How gained you admittance there ? After having passed my year of penance, I returned to the door of the asylum, where, on giving the alarm, the Warden appeared and demanded, " Who comes there ?" 52d. Your answer ? Pilgrim penitent, traveling from afar, who begs your permission here to rest, and at the shrine of our departed Lord, to offer up his prayers and meditations. 53d. What was then demanded of you ? What surety can he offer that he is no impostor. 54th. Your answer ? The commendation of two true and courteous Knights,

the Junior and Senior Wardens. 55th. What was then demanded of you? By what further right or benefit I expected to gain admittance. 56th. Your answer? By the benefit of a pass word. 57th. Did you give that pass word? I did not; my conductor gave it for me. 58th. Give it. Golgotha: (it is given as before described.) 59th. What was then said to you? Wait with faith and humility, and soon an answer shall be returned to your request. 60th. What was the answer of the Grand Commander? That I should be admitted. 61st. What did the Grand Commander then demand? Who have you there in charge, Sir Knight. 62d. What answer was returned? A pilgrim penitent, traveling from afar, who having passed his term of penance, seeks now to participate in the fifth libation, thereby to seal his fate. 63d. What did the Grand Commander then observe? Pilgrim, in granting your request, and receiving you a Knight among our number, I can only offer you a rough habit, coarse diet, and severe duties: if, on these conditions, you are still desirous of enlisting under our banners, you will advance and kneel at the base of the triangle. 64th. What did the Grand Commander then observe? Pilgrim, the fifth libation is taken in the most solemn and impressive manner; we cannot be too often reminded that we are born to die: and the fifth libation is an emblem of that bitter cup of death, of which we must all sooner or later partake, and from which even the Savior of the world, notwithstanding his ardent prayers and solicitations, was not exempt. 65th. The Grand Commander then asked me if I had any repugnance to participate in the fifth libation. 66th. Your answer? I am willing to conform to the requirements of the order. 67th. What followed? I then took the cup (the upper part of the human skull,) in my hand, and repeated after the Grand Commander the following obligation: "This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul,—and may this libation appear as a witness against me, both here and hereafter,—and as the sins of the world were

laid upon the head of the Savior, so may all the sins committed by the person whose skull this was, be heaped upon my head, in addition to my own, should I ever knowingly or wilfully violate or transgress any obligation that I have heretofore taken, take at this time, or shall, at any future period, take, in relation to any degree of Masonry or order of Knight-hood.* So help me God." 68th. What was this obligation called? The sealed obligation. 69th. Why so? Because any obligation entered into, or promise made in reference to this obligation, is considered by Knight Templars, as more binding and serious than any other special obligation could be. 70th. What followed? The Most Excellent Prelate then read the sixth lesson relative to the election of Matthias. (See chart.) 71st. What followed? The Generalissimo thus addressed the Grand Commander: "Most Eminent, by the extinguished taper on the triangle, I perceive there is a vacancy in our Encampment, which I propose should be filled by a choice from among those valiant Knights, who have sustained the trials and performed the ceremonies required by our order.† 72d. What followed? The Grand Commander then ordered the lots to be given forth, which being done, I was elected, and the Grand Commander thus addressed me: "In testimony of your election as a companion among us, and of your acceptance of that honor, you will re-light that extinguished taper; and may the Almighty lift upon you the light of his countenance, and preserve you from falling. 73d.

* The candidate here not only imprecates the damnation of his own soul, for his own sins, but also for the sins of another, which is a *double damnation*;—and all this in case of a violation of any oath in Masonry. As for instance, if he "speaks evil of a brother Master Mason, behind his back or before his face," or "wrongs him out of one cent;" or "suffers it to be done by others, if in his power to prevent it:"—he is to be doubly damned!!!

† This lesson is to be found in Acts, chap. i, 21—26. This part of the ceremony consists in the mockery of electing by lot the candidate, who may be a swearer, drunkard, or Deist, as an apostle of the LORD and Savior Jesus Christ.

Diplomas of this degree may be seen, which, "in the name of the HOLY and UNDIVIDED TRINITY," recommend the bearer as a true and faithful soldier of Jesus Christ!

What followed? The Grand Commander then directed me to kneel, and said, by virtue of the high power in me vested, as the successor and representative of Hugh De Paganis, and Geoffrey, of St. Omers, I now dub and create you Knight Templar, Knight of Malta, of the Holy Order of St. John, of Jerusalem. [This is repeated three times, at the same time laying the blade of his sword first upon the right shoulder, then upon the head, and then upon the left shoulder of the candidate.] 74th. What followed? The Grand Commander then presented me a sword, and thus addressed me: "This sword in your hand, as a true and courteous Knight, will be endowed with three most excellent qualities; its hilt be justice impartial, its blade be fortitude undaunted, and its point be mercy: and let it teach us this important lesson, that we should ever be assured of the justice of the cause in which we draw our swords, and being thus assured, we should persevere with the most undaunted fortitude, and finally, having subdued our enemies, we should consider them no longer such but extend to them the most glorious attribute of God's mercy." 75th. What followed? The Grand Commander then communicated to me the due-guard, the penitent's pass, and the grand sign, grip, and word of Knight Templars. 76th. Give the due-guard. [The sign is given by placing the end of the right thumb under the chin.] 79th. To what does it allude? To the penalty of my obligation; to have my head struck off and placed upon the highest spire in Christendom. 78th. Give the penitent's pass. It is given as before described; the word is Golgotha. 79th. What does this word allude to?

80th. Give the grand sign. This sign is given by placing yourself in a situation, representing the crucifixion of Christ. 81st. To what does this sign allude? To the manner in which the Savior expired upon the cross, and expiated the sins of the world. 83d. Give the grip and word. The grip is given by interlacing the fingers of the right and left hand, with the fingers of the right and left hands of the candidate,

which forms a cross. 83d. What is the word? Immanuel. [This word is given at the time of giving the grip, and is the name of the grip.] 84th. What does the grip teach us? That as our fingers are thus strongly interlaced, so should the hearts of Knight Templars be firmly interlaced in friendship and brotherly love. 85th. What is the motto of our order? Rex regum, et Dominus dominorum. 86th. How do you translate it? King of kings, and Lord of lords.*

*Mr. Allyn says of the fifth libation or *sealed obligation*, it "is referred to by Templars in confidential communications; relative to matters of great importance, when other Masonic obligations seem insufficient to secure *secrecy, silence and safety*. Such for instance, was the murder of Wm. Morgan, which was communicated from one Templar to another, under the pledge, and upon this sealed obligation.

He also remarks in another place, "When I received this degree, I objected to drink from the human skull, and to take the *profane oath* required by the rules of the order. I observed to the most eminent, that I supposed that that part of the ceremonies would be dispensed with. The Sir Knights charged upon me, and the most eminent said, 'Pilgrim, you here see the swords of your companions drawn to defend you in the discharge of every *duty we* require of you. They are also drawn to *avenge any violation of the rules of our order*. We expect you to proceed.' A clergyman, an acquaintance of mine, came forward and said, 'Companion Allyn, this part of the ceremonies is never dispensed with. I, and all the Sir Knights have drank from that cup and taken the fifth libation. It is perfectly proper, and will be qualified to your satisfaction.' I then drank of the cup of double damnation."

KNIGHTS OF THE CHRISTIAN MARK, AND GUARDS OF THE CONCLAVE.

This Conclave is goverened by an Invincible Knight of the Order of St. John of Jerusalem, a Senior and Junior Knight, six Grand Ministers, Recorder, Treasurer, Conductor, and Guard.

Opening.—"Sir Junior Knight, are all convened in a secret place, and secure from the prying eyes of the profane?"

"We are, Invincible."

"Sir Senior Knight, instruct the Sir Knights to assemble in form for the purpose of opening this Invincible Order."

The members kneel on both knees in a circle, each with his right hand on his heart, his left on his forehead.

Prayer.—"Eternal source of life, of light, and perfection, Supreme God and Governor of all things, liberal dispenser of every blessing! We adore and magnify thy holy name for the many blessings we have received from thy hands, and acknowledge our unworthiness to appear before thee; but for the sake and in the name of thy atoning Son, we approach thee as lost and undone children of wrath; but through the blood of sprinkling, and the sanctification of the Holy Ghost, we come imploring a continuation of thy favors, for thou hast said, that he who cometh to thee through faith in the Son of thy love, thou wilt in no wise cast out; therefore at the foot of the cross we come, supplicating pardon for our past offenses, that they may be blotted out from the book of thy remembrance, and be seen no more, and that the remainder of our days may be spent as becometh the followers of the Holy One of Israel; and graciously grant that love, harmony, peace, and unity may reign in this Council; that one spirit may animate us—one God reign over us—and one heaven receive us, there to dwell in thine adorable presence, for ever and ever. Amen."

The Invincible Knight takes the Bible and waves it four times over his head, saying, "REX REGNANTIUM, ET DOMINUS DOMINANTIUM;"* kisses it and passes it on his right: it goes around until it comes again to the Invincible Knight, who opens and reads, Matthew, v, 3-12, 16.

Always interlace the fingers of the left hand, draw your sword and present it to the heart, and say, "TAMMUZ TOLLUMETH: I pronounce this convention opened in ample form. Let us repair to our several stations, and strictly observe silence." *Preparation.*—The candidate is shown into the ante chamber by the conductor, who clothes him in a gown

* This phrase is probably intended to be translated "King of kings, and Lord of lords." We infer this from its being subsequently thus written in plain English, although we know of no rules that would authorize a translation.—*Ed. Le Roy Gaz.*

of brown stuff, and leads him the door of the Council Chamber where he knocks twice, six and two;—2, 6 and 2. *Junior Knight*. "Some one knocks for admission, Invincible Knight." *Invincible*. "See who it is, and make report." *J. K.* (goes to the door and reports,) "One that is faithful in good works, wishes admission here." *Inv.* "What good works hath he performed?" *J. K.* "He hath given food to the hungry, drink to the thirsty, and clothed the naked with a garment." *Inv.* "Thus far he hath done well; but there is still much for him to do. To be faithful in my house, saith the Lord of hosts, filled with love for my people. If so, let him enter under the penalties of his symbolic obligation." He enters, makes signs until he arrives at the altar, there kneels.

Vow.—"I, A B, do promise and vow, with this same volume clasped in my hands, that I will keep secret the words, signs, tokens, and grips of this order of Knighthood, from all but those Knights of St. John, of Jerusalem, who have shown a Christian disposition* to their fellow men, are professors of the Christian faith, and have passed through the degrees of symbolic Masory; and that I will protect and support, as far as in me lies, the followers of the Lord Jesus Christ: feed them if hungry, give them drink if thirsty, if naked, clothe them with garments, teach them if ignorant, and advise them for their good and their advantage:—All this I promise in the name of the Father, of the Son, and of the Holy Ghost; and if I perform it not, *let me be ANATHEMA MARANATHA! ANATHEMA MARANATHA!!* †

The Invincible Knight interlaces the fingers of his left hand with those of the candidate, who lays his right hand on his heart. The Invincible Knight draws his sword; the Senior Knight does the same; they cross them on the back of

*"Shown a Christian disposition." Now reader, remember that this declaration is made under *oath*, often by men, who, so far from being "professors of the Christian faith," are Deists, and hesitate not to avow the fact publicly.

† *Anathema Maranatha* is a phrase used once in the Scriptures; it signifies, "Accursed at the coming of the Lord."—*Ed. Le Roy Gaz.*

the candidate's neck, and the Invincible Knight says, "By virtue of the high power in me vested, by a bull of *His Holiness, Pope Sylvester*,* I dub you a Knight of the Christian Mark, member of the Grand Council, and Guard of the Grand Conclave." The Invincible Knight then whispers in his ear, "Tammuz Toulumeth." The Knights come to order; the Senior Knight takes his seat; the candidate continues standing: the conductor brings a white robe; the Senior Knight says, "Thus saith the Lord, he that believeth and endureth to the end shall overcome, and I will cause his iniquities to pass from him, and he shall dwell in my presence for ever and ever.† Take away his filthy garments from him, and clothe him with a change of raiment. For he that overcometh, the same shall be clothed in white raiment, and his name shall be written in the book of life, and I will confess his name before my father and his holy angels. He that hath an ear to hear, let him hear what the Spirit saith unto the true believer. Set ye a fair mitre upon his head, place a palm in his hand, for he shall go in and out and minister before me, saith the Lord of hosts; and he shall be a disciple of that rod taken from the branch of the stem of Jesse. For a branch has grown out of his root, and the Spirit of the Lord hath rested upon it; the spirit of his wisdom, and might, and righteousness is the girdle of his loins, and faithfulness the girdle of his vine; and he stands as an *Insignia* to the people, and him shall the Gentiles seek, and his rest shall be glorious. Cause them that have charge over the city to draw near, every one with the destroying weapon in his hand." The six

* "His Holiness, Pope Sylvester." Must not a Protestant have some qualms of conscience in this recognition of the authority of "the man of sin." 2 Thess. iii. 4.

† Let the reader imagine this scene passing before his eyes. "The candidate continues standing;"—he may regard the LORD Jesus as an impostor, and his religion as a cunningly devised fable;—his face may be marked with intemperance;—yet the Senior Knight puts on him the "white robe," and gravely says in the language of the word of GOD, (Rev. iii. 5; Zech. iii. 1-8; Isa. xi. 1-5; Ezek. ix. 1-4) "Thus saith the LORD, he that *believeth* and *endureth to the end*," &c.

Grand Ministers come from the north with swords and shields. The first is clothed in white and has an inkhorn by his side, and stands before the Invincible Knight, who says, "Go through the city; run in the midst thereof and smite; let not thine eye spare, neither have pity: for they have not executed my judgments with clean hands, saith the Lord of Hosts." The candidate is instructed to exclaim, "Wo is me, for I am a man of unclean lips, and my dwelling has been in the tents of Kedar and among the children of Meshec." Then he that has the inkhorn by his side, takes a live coal with the tongs from the altar, and touches the lips of the candidate, and says, "If ye believe, thine iniquities shall be taken away, thy sins shall be purged: I will that these be clean with the branch that shall be given up before me. All thy sins are removed and thine iniquities blotted out. For I have trodden the wine press alone, and with me was none of my people: For behold, I come with dyed garments from Bozrah, mighty to save. Refuse not, therefore to hearken; draw not away thy shoulders; shut not thine ear that thou shouldst not hear." The six ministers now proceed as if they were about to commence the slaughter, when the Senior Knight says to him with the inkhorn, "Stay thine hand; proceed no further until thou hast set a mark on those that are faithful in the house of the Lord, and trust in the power of his might. Take ye the signet and set a mark on the forehead of my people that have passed through great tribulation, and have washed their robes, and have made them white in the blood of the Lamb, which was slain from the foundation of the world." The Minister takes the signet and presses it on the candidate's forehead. He leaves the mark in red letters, "*King of kings, and Lord of lords.*"* The Minister opens the scroll, and says, "Sir Invincible Knight, the number of the sealed are one hundred and forty and four thousand." The Invincible

* The reader is requested to turn to the following passages: Isa. vi. 5-7; Ps. cxx. 5; Isa. xliii. 15, and lxiii. 1-3; Rev. viii. 2-14, xix. 16, v. 13, xy. 3; Zech. iii. 7; Songs of Solomon, viii. 6-7. The impious perversion of those passages is incapable of defense or excuse.

Knight strikes four, and all the Knights stand before him. He says, "Salvation belongeth to our God, which sitteth upon the throne, and unto the Lamb." All the members fall on their faces, and say, "Amen. Blessing, honor, glory, wisdom, thanksgiving, and power, might, majesty, and dominion, be unto our God, for ever and ever, Amen." They all cast down crowns and palm branches, and rise up and say, "Great and numberless are thy works, thou King of saints. Behold, the star which I laid before Joshua, on which is engraved seven eyes, as the engraving of a signet, shall be set as a seal on thine arm—as a seal on thine heart; for love is stronger than death; many waters cannot quench it: If a man would give all the treasures of his house for love, he cannot obtain it: It is the gift of God through Jesus Christ, our Lord."

Charge.—"Invincible Knight, I congratulate you on your having been found worthy to be promoted to this honorable Order of Knighthood. It is highly honorable to all those worthy Knights, who, with good faith and diligence, perform its many important duties. The honorable situation to which you are now advanced, and the illustrious office which you now fill, is one that was much desired by the first nobleman of Italy, but ambition and jealousy caused his Highness, *Pope Alexander*, to call on his ancient friend, the Grand Master of the Knight of St. John, of Jerusalem, to guard his person and the Holy See, as those Knights were known to be well grounded in the faith, and zealous followers of the Lord. The members of the guard were chosen *by their countenances*, for it is believed that a plain countenance is an indication of the heart; and that no stranger should gain admission and discover the secrets of this august assembly, this Order of the *Christian Mark* was conferred on those who went about doing good, and following the example of their Illustrious Master, Jesus Christ. Go thou and do likewise."

Motto.—"Christus regnat, vincit, triumphat.* Rex regnantium, et Dominus dominantium."

* Christ rules, conquers, triumphs.—*Ed. Le Roy Gaz.*

Israel on the left breast, a triangular plate of gold, seven eyes engraved on one side, on the other the letter G in the five points.

KNIGHTS OF THE HOLY SEPULCHRE.

History.—St. Helena, daughter of Caylus, king of Britain, consort of Constantine, and mother of Constantine the Great, in the year 296, made a journey to the Holy Land in search of the cross of Jesus Christ. After leveling the hillocks and destroying the temple of Venus, three crosses were discovered. It was now difficult to discover which of the three was the one sought for by her. By order of his Holiness, Pope Marcellinus, they were borne to the bed of a woman who had long been visited by sickness, and lay at the point of death; she placed her hands upon the second cross first, which rendered her no service; but when she laid her hand upon the third, she was restored to her former health. She instantly arose, giving glory to God, saying, He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of sin was upon him, and with his stripes we are healed, and God hath laid on him all our iniquities. On the spot where the crosses were found, St. Helena erected a stately church, one hundred paces long and sixty wide; the east end takes in the place where the crosses stood, and the west, of the sepulchre. By leveling the hills, the sepulchre is above the floor of the church, like a grotto which is twenty feet from the floor to the top of the rock. There is a superb cupola over the sepulchre, and in the aisle are tombs of Godfrey and Baldwin, kings of Jerusalem. In 302, St. Helena instituted the Order of Knights of the Holy Sepulchre of our Lord and Savior, Jesus Christ. This order was confirmed in 304, by his Holiness, Pope Marcellinus; they were bound by a sacred vow to guard the Holy Sepulchre, protect pilgrims, and fight infidels, and enemies of the cross of Christ. The city of Jerusalem

was rebuilt and ornamented by Ælius Adrian, Emperor of Rome, and given to the Christians in 120. The Persians took it from them in 637, and in 1008 it fell into the hands of the Turks, under whose oppressions it long groaned, until Peter the Holy, steered the western princes to release the distressed church, and in 1096, Godfrey and Baldwin unfurled the banner of the cross, and expelled the Turks. He was to have been invested with the royal wreath of majesty, but he thought it not meet to wear a crown of laurel when his blessed Saviour had worn a crown of thorns. Yet for the common good, he suffered himself to be called the king of Palestine.

Description, &c.—The Council must represent a Cathedral Church, the altar covered with black, upon which must be placed three large candles, a cross, and in the centre a skull and cross bones. The Principal stands on the right side of the altar, with a Bible in one hand, and a staff in the other; soft music plays, and the Vail is drawn up, and discovers the altar; the choir say:

“Hush, hush, the heavenly choir,
They cleave the air in bright attire:
See, see, the lute each angel brings,
And hark divinely thus they sing:—

“To the power divine,
All glory be given,
By man upon earth,
And angels in heaven.”

The Priest steps before the altar, and says, “Kyrie Elieson; Christe Elieson; Kyrie Elieson; * Amen: Gloria Sibi Domino!† I declare this Grand Council opened and ready to proceed to business.” The Priests and Ministers take their several stations and observe order. The candidates being prepared, he alarms at the door by seven raps, and the Prelate says to Verger, “See the cause of that alarm, and report.” Verger goes to the door and reports, “Right Reverend Pre-

* “O Lord have mercy: O Christ have mercy; O Lord have mercy.”

† “Glory to the Lord himself.”

late, there are seven brethren who solicit admission to this Grand Council." Prelate says, "On what is their desire founded? Verger. On a true Christian principle, to serve the church and its members, by performing the seven corporeal works of mercy, and to protect and guard the Holy Sepulchre, from the destroying hands of our enemies." Prelate. "Admit them that we may know them, if you please." (They are admitted.) Prelate then says to them, "Are you followers of the Captain of our salvation?" Verger says, "We are, Right Reverend Prelate." P. "Attend, then, to the sayings of our Master, Jesus Christ. Thou shalt love the Lord, thy God, with all thy heart, with all thy mind, with all thy soul, and with all thy might. This is the first great commandment, and the second is like unto it; thou shalt love thy neighbor as thyself: on these two commandments hang all the law and the prophets." The Verger and Beadle hold the Bible on which the candidates place their right hands. Vow.—"I, A B, in the name of the high and undivided Trinity, do promise and vow to keep and conceal the high mysteries of this noble and invincible Order of Knights of the Holy Sepulchre, from all but such as are ready and willing to serve the church of Christ, by acts of valor and charity, and its members by performing all the corporeal works of mercy; and that as far in me lies, I will defend the church of the Holy Sepulchre from pillage and violence, and guard and protect pilgrims on their way to and from the Holy Land; and if I perform not this my vow to the best of my abilities, let me become *inanimatus*."* Interlace your fingers with the candidate, cross your arms, and say, "De mortuis, nil nisi bonum."† Prelate says, "Take the sword and travel onward—guard the Holy Sepulchre—defeat our enemies—unfurl the banner of our cross—protect the Roman Eagle—return to us with victory and safety." The candidates depart—go to the south, where they meet a band of Turks—a

* "Dead." † "Concerning the dead say nothing but good."

desperate conflict ensues—the Knights are victorious; they seize the crescent, and return to the cathedral in triumph, and place the banner, eagle, and crescent before the altar, and take their seats. (22d chap. St. John read by Prelate.) Then the choir sing,—

“ Creator of the radiant light,
Dividing day from sable night;
Who with the light bright origin,
The world’s creation didst begin.”

Prelate then says, “Let our prayer come before thee, and let our exercises be acceptable in thy sight.” The seven candidates kneel at the foot of the altar. The Prelate takes the bread, and says, “Brethren, eat ye all of this bread in love, that ye may learn to support each other.” He then takes the cup, and says, “Drink ye all of this cup to ratify the vow that ye have made, and learn to sustain one another.” The Prelate then raises them up by the grip, (interlace the fingers,) and says: “1st. Sir, I greet thee a Knight of the Holy Sepulchre; go feed the hungry. 2d. Give drink to the thirsty. 3d. Clothe the naked with a garment. 4th. Visit and ransom the captives: 5th. Harbor the harborless, give the orphan and widow where to lay their heads. 6th. Visit and relieve the sick. 7th. Go and bury the dead.” All make crosses, and say, “In nomini patriafilio et spiritus sancto: Amen.” Prelate says, “Brethren, let us recommend to each other the practice of the four cardinal virtues; prudence, justice, temperance, fortitude.” *Closing.*—The Knights all rise, stand in circle, interlace their fingers, and say, “Sepulchrum.” Prelate then says, “Gloria patri, et filio, et spiritui sancto.”* Brethren answer, “Sicut erat in principio, et nunc, et semper et in secula seculorum.† Amen.”

Benediction.—“Blessed be thou, O Lord, our God! Great first cause and Governor of all things! thou createst the world with thy bountiful hand, and sustained it by thy wis-

* “Glory to the Father, Son, and Holy Spirit.”

† “As it was in the beginning, is now, and shall be, world without end.”

dom, by thy goodness, and by thy mercy! It cometh to pass that seed time and harvest never fail! It is thou that givest every good and perfect gift! Blessed be thy name forever and ever!" To examine a Knight of the Holy Sepulchre; he holds up the first finger of the right hand, Knight holds up the second; you then hold up the third, and he shuts up his first: this signifies three persons in one God.

THE HOLY AND THRICE ILLUSTRIOUS ORDER OF THE
CROSS, CALLED A COUNCIL.

Diploma of a Comp. of the Ancient Council of the Trinity.
Anno Cr. seu Covt. 896.

THE ANCIENT COUNCIL OF THE
TRINITY, BY THEIR SUCCESS-
ORS IN THE UNITED STATES
OF AMERICA.

ST. ALBERT, To every Knight Companion of the Holy and Thrice Illustrious ORDER OF THE CROSS: Be it known unto you, that, with regard to unquestionable vouchers, we have confirmed the Induction of the Knight Templar Mason into the Councils of the said Order of Knighthood, and herein do warrant him as a worthy and ILLUSTRIOUS Companion thereof: and hoping and confiding that he will ever so demean himself as to conduct to the glory of I. H. S.* the Most Holy and Almighty GOD, and to the honor of his MARK, we do recommend and submit him to the confidence of all those throughout the world, who can truly and deservedly say, "I am a Christian:" and that no unwarrantable benefits shall arise from this Diploma, and we charge all concerned, cautiously and prudently to mark the bearer on the mystic letters therein contained, and to regard only the result, in its application and privileges.

* The letters I. H. S. are the initials of the Latin words, "Jesus Homi-num Salvator. (Jesus, Savior of men.)"

Done out of Council, at Le Roy, in the county of Genesee, and state of New-York, of these U. S. A. August 1st, 1827.

Sir _____

COMMENDATIONS,
*SIR KNIGHTS COMP'NS.

SOVEREIGN PREFECT.
SIR J. H. C. MILLER,
ACT'G. PREF.

The officers and council all in their places. The Most Illustrious Prefect addresses the Most Worthy Provost thus: "Most Worshipful Provost, what is the o'clock?" Most Worshipful Provost says, rising and facing the east, at the same time raising his mark in his right hand, "Most Illustrious Prefect, it is now the first hour of the day, the time when our Lord suffered and the Vail of the Temple was rent asunder, when darkness and consternation was spread over the earth, when the confusion of the old covenant was made light in the new, in the temple of the cross. It is, Most Illustrious Prefect, the third watch, when the implements of Masonry were broken — when the flame which led the wise men of the east, reappeared — when the cubic stone was broken, and the word was given." Most Illustrious Prefect says to Worthy Herald, "It is my will that this house of God be closed, and the remembrance of those solemn and sacred events, be here commemorated: make this, Worthy Herald, known to the Most Worshipful Provost, in due and ancient form." The Worthy Herald bows and approaches the Most Worshipful Provost, where he bows thrice, faces about and gives a blast with his horn, and after the Knights have filed out by threes without the door, except the Worthy Senior Inductor, he does his errand viz: "Most Worshipful Provost, it is the sovereign will of Count Albertus, of Pergamus, that this house of God be closed, and that those solemn and sacred events in the new covenant be here commemorated: you will observe this." The Worthy Herald bows, and the Most Worshipful Provost rises and addresses the Worthy Sen. Inductor thus: "It is the will of the Most Illustrious Prefect that here now be opened a Council of the Knights of the Cross: what

therein becomes your duty?" Worthy Senior Inductor says, "To receive the commands of my superiors in the order, and pay obedience thereto—to conduct and instruct my ignorant pass-brethren; and to revere, and inculcate reverence in others for the Most Holy and Almighty God." The Most Worshipful Provost rises fiercely and says, "By what right do you claim this duty?" Worthy S. Inductor says, "By the right of a sign and the mark of a sign." Most Worshipful Provost says, "Will you give me a sign?" Worthy Sen. "I could if I should." The Most Worshipful Provost then partly extends both arms, pointing downwards to an angle of 39°, with the palms open, and upwards, to show that they are not sullied with iniquity and oppression, and says, "Worthy Sen. Inductor you may give it." The Worthy S. Inductor then looks him full in the face, and with his fore finger touches his right temple, and lets fall his hand, and says "This is a sign." Most Worshipful Provost says, "A sign of what?" Worthy S. Inductor says, "Aye, a sign of what?" Worthy Pro. says, "A penal sign." Worthy Sen. Inductor says, "Your sign is——" Most Worthy Pro. says, "The last sign of my induction." Most Worthy Pro. says, "But you have the mark of a sign." Worthy Sen. Inductor says, "The sign whereof my mark is a mark, I hope is in the Council above." Most Worthy Pro. says, "But the mark ——." Worthy S. Inductor says, "Is in my bosom." Thereupon he produces his mark in his left hand, and with the fore finger of his right on the letter S, on the cross, asks, "What's that?" Most Wor. Pro. says, "Lisha." Wor. Pro. puts his finger on the letter H, and asks, "What is this?" Worthy S. Inductor says, "Sha." Worthy S. Inductor then puts his finger on the letter I, and asks, "What is this?" Most Worshipful Pro. says, "Baal." "What then is your mark?" Worthy S. Inductor says, "Baal, Sha-Lisha;* I am the Lord." The Most Worshipful Provost then says, "You are my brother, and the duty is yours of ancient right; please announce the Council

* "Lord of the three."

open." The Worthy Senior Inductor steps to the door and gives three raps and is answered by some Knight from without, who is then admitted, and the Wor. S. Inductor gives the *conditional* sign, (which is by partly extending both arms as before described;) the Knight answering by putting his finger to his right temple, as before. The Worthy S. Inductor then addresses the chair, thus: "Most Illustrious Prefect, a professing brother is within the Council by virtue of a sign." Most Illustrious Prefect says to Worthy Herald, "Go to this professing brother, and see him marked before the chair of the Most Worshipful Provost; conduct him thither, Worthy Herald." The Worthy Herald says to the Knight, "Worthy Sir, know you the sacred cross of our council?" Knight says, "I am a Christian." The worthy Herald then says, "Follow me." When arrived before the Most Worthy Pro. the Wor. Herald says, "Most Worthy Provost, by order of the Most Illustrious Prefect, I here bring you to be marked, a professing brother of the cross." The Most Wor. Pro. says, "Worthy Sir, know you the cross of our Council?" Knight says, "I am a Christian." The Most Wor. Pro. says, "No more."

OBLIGATIONS OF THRICE ILLUSTRIOUS KNIGHTS OF THE CROSS.

FIRST OBLIGATION.

You, Mr. ———, do now by your honor, and in view of the power and Union of the Thrice Illustrious Order of the Cross, now first made known to you, and in the dread presence of the Most Holy and Almighty God, solemnly and sincerely swear and declare, that, to the end of your life, you will not, either in consideration of gain, interest, or honor, nor with good or bad design, ever take any, the least, step or measure, or be iustrumental in any such object, to betray or communicate to any person, or being, or number of the same, in the known world, not thereto of cross and craft entitled, any secret or secrets, or ceremony or ceremonies, or any part thereof appertaining to the order and degree known among

Masons as the Thrice Illustrious Order of the Cross. That you will not, at any time or times, whatever, either now or hereafter, directly or indirectly, by letter, figure, or character, however or by whoever made, ever communicate any of the information and secret mysteries heretofore alluded to. That you will never speak on or upon, or breathe high or low, any ceremony or secret appertaining thereto, out of Council, where there shall not be two or more Knights companions of the order present, beside yourself, and that in a safe and sure place, whereby any opinion, even of the nature and general principles of the institution can be formed by any other person, be he Mason or otherwise, than a true Knight companion of the Cross; nothing herein going to interfere with the prudent practice of the duties enjoined by the order, or arrangement for their inforcement.

2. *You further swear, that, should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment agreeably to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond; by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life: nothing herein going to prevent yourself, or any other, when elected to the dignity of Thrice Illustrious, from retaining the ritual of the order, if prudence and caution appear to be the governing principle in so retaining it, such dignity authorizing the elected to be governed by no rule but the dictates of his own judgment, in regard to what will best conduce to the interests of the

* Taking this obligation in connexion with the penalty, it will be seen that the candidate swears by the *blessing of GOD*, to bring one who shall violate the obligation, to the punishment of "having a spear or other sharp instrument, thrust into his left side," as the Savior at his crucifixion!

order; but that he be responsible for the character of those whom he may induct, and for the concealment of the said ritual.

3. Should any Thrice Illustrious Knight or acting officer of any council which may have them in hand, ever require your aid in any emergency in defense of the recovery of his said charge, you swear cheerfully to exercise all assistance in his favor, which the nature of the time and place will admit, even to the sacrifice of life, liberty and property. To all, and every part thereof, we then bind you, and by ancient usage you bind yourself, under the no less infamous penalty than dying the death of a traitor, by having a spear, or other sharp instrument, like our divine Master, thrust into your left side, bearing testimony, even in death, of the power and justice of the mark of the Holy Cross.

SECOND OBLIGATION.

"Mr. ———, before you can be admitted to the light and benefit of this Thrice Illustrious Order, it becomes my duty, by ancient usage, to propose to you certain questions, not a thing vainly ceremonial; but the companions will expect true answers: they will concern your past life, and resolutions for the future. Have you given me without evasion or addition your baptismal and family names, and those of your parents, your true age as far as within your knowledge; where you were educated, where you were born, and also where was your last place of residence? or have you not? "I have." It is well.

2d. Were your parents free and not slaves? had they right and title in the soil of the earth? were they devoted to the religion of the cross, and did they so educate their family? have you searched the spiritual claims of that religion on your gratitude and your affections? and have you continued steadfast in that faith from choice and a conviction of your duty to heaven, or from education? "From duty and choice." This also is right.

3d. Have you ever up to this time lived according to the principles of that religion, by acting upon the square of virtue with all men, nor defrauding any, nor defamed the good name of any, nor indulged sensual appetites unreasonably, but more especially to the dishonor of the matrimonial tie, nor extorted on, or oppressed the poor. "I have not been guilty of these things." You have then entitled yourself to our highest confidence, by obeying the injunctions of our Thrice Illustrious Prefect in Heaven, "of doing to all men even as you would that they should do unto you." Mr. —, can you so continue to act, that yearly on the anniversary of St. Albert, you can solemnly swear for the past season you have not been guilty of the crimes enumerated in these questions? "By the help of God I can." Be it so then, that annually, on the anniversary of St. Albert, you swear to these great questions; and the confidence of the Knights Companions of the order in you, rests on your being able so to do.

4th. For the future, then, you promise to be a good man, and to be governed by the moral laws of God and the rules of the order, in always dealing openly, honorably, and above deceit, especially with the Knights companions of the order. "I do."

5th. You promise so to act with all mankind, but especially with the fraternity, as that you shall never be justly called a bad paymaster, ungrateful, a liar, a rake, or a libertine, a man careless in the business of your vocation, a drunkard, or a tyrant. "I do."

6th. You promise to lead a life as upright and just in relation to all mankind as you are capable of but in matters of difference to preserve the interest of a companion of the order; of a companion's friend for whom he pleads, to any mere man of the world. "I do."

7th. You promise never to engage in mean party strife, nor conspiracies against the government or religion of your country, whereby your reputation may suffer, nor ever to associate with dishonorable men even for a moment, except it to be se-

cure the interest of such person, his family or friends, to a companion, whose necessities require this degradation at your hands. "I do."

8th. You promise to act honorably in all matters of office or vocation, even to the value of the one third part of a Roman penny, and never to take any advantage therein unworthy the best countenance of your companions, and this, that they shall not, by your unworthiness, be brought into disrepute. "I do."

THIRD OBLIGATION.

I do now, by the honor and power of the mark of the Holy and Illustrious Order of the Cross, which I do now hold to Heaven in my right hand as the earnest of my faith, and in the dread presence of the most Holy and Almighty God, solemnly swear and declare, that I do hereby accept of, and forever will consider the cross and mark of this order as my only hope;* that I will make it the test of faith and fellowship; and that I will effect its objects and defend its mysteries to the end of my days, with my life and with my property—and first, that in the state of collision and misunderstanding impiously existing among the princes and pilgrims, defenders and champions of the Holy Cross of Jesus our Lord, now assembled in the land and city of their peace, and considering that the glory of the Most High requires the greatest and strictest unanimity of measures and arms, the most sacred union of sentiment and brotherly love in the soldiers who there thus devote themselves to his cause and banner, I swear strictly to dedicate myself, my life and my property forever hereafter to his holy name and the purposes of our mark, and to the best interest of all those who thus with me become

* "Consider the cross and mark of this order as my only hope." The candidate swears then to trust the eternal salvation of his soul, not on the death of the Savior, but "TO THE CROSS AND MARK OF THIS ORDER!"

He dedicates himself, his life and his property to his holy name, (Christ,) and purposes of "our mark!" What are those purposes!

Knights of the Cross: I swear for ever to give myself to this holy and illustrious order, confiding fully and unreservedly in the purity of their morals and the ardor of their pious enthusiasm, for the recovery of the land of their fathers, and the blessed clime of our Lord's sufferings, and never to renounce the mark of the order nor the claims and welfare of my brethren.

2d. And that the holy and pious enthusiasm of my brethren may not have slander or disgrace at my hands, or the order be injured by my unworthiness, I swear forever to renounce tyranny and oppression in my own person and place, whatever it may be, and to stand forth against it in others, whether public or private; to become the champion of the cross, to observe the common good; be the protector of the poor and unfortunate; and ever to observe the common rights of human nature without encroachment, or permitting encroachment thereon, if in my power to prevent or lessen it. I will, moreover, act in subordination to the laws of my country, and never countenance any change in the government under which I live, without good and answerable reasons for so doing, that ancient usages and immemorial customs be not overturned.

3d. I swear to venerate the mark as the wisdom and decree of Heaven, to unite our hands and hearts in the work of the holy crusade, and as an encouragement to act with zeal and efficacy, and I swear to consider its testimonies as the true and only proper test of an illustrious brother of the cross.

4th. I swear to wear the mark of this order, without the least addition, except what I shall be legally entitled to by *induction*, for ever, if not without the physical means of doing so, or it being contrary to propriety; and even then, if possible, to wear the Holy Cross; and I swear to put a chief dependence for the said worthy and pious objects therein.

5th. I swear to put confidence unlimited in every illustrious brother of the cross, as a true and worthy follower of the

blessed Jesus, who has sought this land, not for private good, but pity, and the glory of the religion of the Most High and Holy God.*

6th. I swear never to permit my political principles nor personal interest to come counter to his, if forbearance and brotherly kindness can operate to prevent it; and never to meet him if I know it, in war or in peace, under such circumstances that I may not, in justice to myself, my cross, and my country, wish him unqualified success; and if perchance it should happen without my knowledge, on being informed thereof, that I will use my best endeavors to satisfy him, even to the relinquishing my arms and purpose. I will never shed a brother's blood nor thwart his good fortune, knowing him to be such, nor see it done by others, if in my power to prevent it.

7th. I swear to advance my brother's best interest, by always supporting his military fame and political preferment in opposition to another; and by employing his arms or his aid in his vocation, under all circumstances where I shall not suffer more by so doing, than he, by my neglecting to do so, but this never to the sacrifice of any vital interest in our holy religion, or in the welfare of my country.

8th. I swear to look on his enemies as my enemies, his friends as my friends, and stand forth to mete out tender kindness or vengeance accordingly; but never to intrude on his social or domestic relations, to his hurt or dishonor, by claiming his privileges, or by debauching or defaming his female relations or friends.

9th. I swear never to see calmly nor without earnest desires and decided measures to prevent the ill treatment, slander, or defamation, of any brother Knight, nor ever to view danger or the least shadow of injury about to fall on his head, with-

* Here is a stretch of charity altogether unprecedented. It would certainly require the credulity of a child to believe that every man, who has taken this degree, "is a true and worthy follower of the blessed Jesus;" but to swear, in the presence of the great JEHOVAH, to do this, is an act of madness!

out well and truly informing him thereof; and, if in my power to prevent it, never to fail, by my sword or counsel, to defend his welfare and good name.

10th. I do swear never to prosecute a brother before those who know not our order, till the remonstrances of a council shall be inadequate to do me justice.

11th. I swear to keep sacred my brother's secrets, both when delivered to me assuch, and when the nature of the information is such as to require secrecy for his welfare.

12th. I swear to hold myself bound to him, especially in affliction and adversity, to contribute to his necessities my prayers, my influence and my purse.

13th. I swear to be under the control of my council, or, if belonging to none, to that which is nearest to me, and never to demur to, or complain at, any decree concerning me, which my brethren as a council, shall conceive me to deserve, and enforce on my head, to my hurt and dishonor.

14th. I swear to obey all summons sent from any council to me, or from any Most Illustrious Knight, whether Illustrious Counsellor for the time being, or by *induction*, and to be governed by the constitution, usages, and customs of the order without variation or change.

15th. I swear never to see nor permit more than two candidates, who, with the Senior Inductor, will make three, to be advanced, at the same time, in any council where I shall be; nor shall any candidate by suffrage, be inducted without a unanimous vote of the illustrious brethren in council; nor shall any council advance any member, there not being three Illustrious Knights, or one Most Illustrious and four Illustrious Knights of the Cross present, which latter may be substituted by Most Illustrious Induction; nor yet where there shall not be a full and proper mark of the order, such as usage has adopted to our altar, of metal, or other durable and worthy material, contained within the apartment of council, as also the Holy Bible; nor will I ever see a council opened for business, without the ceremony of testing the mark, exercised

on the character of every brother, prayers, and the reading of the 35th Psalm of David; nor will I ever see, consent to, or countenance, more than two persons of the same business or calling in life, to belong to, or be inducted and advanced in any one council of which I am a member, at the same time; nothing therein going to exclude members from other parts of the country, or from foreign parts, from joining us, if they consent formally and truly to stand in deference and defense, first, of their special *bar-brethren* in the council, nor to prevent advancements to fill vacancies, occasioned by death or removal. To all this, and every part thereof, I do now, as before, by the honor and power of the mark, as by an honorable and awful oath, which confirmeth all things in the dread presence of th Most Holy and Almighty God, solemnly and in truth, bind and obligate my soul; and in the earthly penalties, to wit: that, for the violation of the least matter or particle of any of the here taken obligations, I become the silent and mute subject of the displeasure of the Illustrious Order, and have their power and wrath turned on my head, to my destruction and dishonor, which, like the *nail of Jael*, may be the sure end of an unworthy wretch, by piercing my temples with a true sense of my ingratitude—and for a breach of silence in case of an unhappy event, that I shall die the infamous death of a traitor, by having a spear, or other sharp weapon, like as my Lord, thrust in my left side—bearing testimony, even in death, of the power of the mark of the Holy and Illustrious Cross before I. H. S. our Thrice Illustrious Counsellor in Heaven, the Grand Council of the good. To this I swear.

THE ELEVEN INEFFABLE DEGREES,
CONFERRED IN THE
LODGE OF PERFECTION.

SECRET MASTER.

Opening.—Master. “Br. Adoniram, are you a Secret Master?” *Ans.* “Most Perfect, I have passed from the square to the compass; I have seen the tomb of our Resp. Master, Hiram Abiff, and have, in company with my brethren, shed tears at the same.” M. “What is the hour?” A. “The dawn of day has driven away darkness, and the great light begins to shine in this Lodge.” M. “If the great light is the token of the dawn of day, and we are all present Secret Masters, it is high time to begin our labors. Give notice that I am about to open a Lodge of Secret Masters.” Master knocks seven with his hands, which is repeated by the brethren; and then makes sign of admiration, which is answered by the brethren.

Reception.—The candidate is led to the door of the Lodge, where the Mast. of Cer. knocks seven times. Adoniram comes and repeats the alarm on the inside, and opens the door, and says, “Who is there?” *Ans.* “A br. who is well qualified, wishes to receive the degree of Secret Master.” Adoniram reports to the Master, and requests that he may be introduced. Master consents, on condition he vouches for his integrity, zeal, and good conduct. He is led in, and advances to the altar; his right knee on the floor; head bound, as if blinded; a great light in the right hand.

Obligation.—“1. Secrecy. 2. Obey orders and decrees of

Council of Perfection, of Jerusalem, under penalty of all the former degrees." (The foregoing is the oath in substance.) After the obligation, the Master takes a crown of laurel and olives, and says, "My br., you are now received as a Secret Master. [See Monitor.] Sign—that of silence..

After giving the words and signs, the Master says, "Go, my brother, pass the brethren and then attend to our instruction."

LECTURE.

Q. Are you a Secret Master? A. I am, and glory in it.
Q. How were you received? A. By being passed from the Square to the Compass. Q. Where were you made? A. Under the laurel and olive tree. Q. In what place were you received? A. In the Sanctum Sanctorum. Q. Who received you? A. Solomon and Adoniram, the Inspector. Q. In entering the S. S. what did you perceive? A. The character of the divinity. Q. What did you see besides? A. The great circle, in the midst of which is enclosed the blazing star, which blinded me with respect and admiration! Q. What signify the Hebrew characters in the triangle? A. Something above the knowledge of a human being, which cannot be pronounced. Q. Why not, since we are in the Lodge? A. Because I have seen the great light darting its rays without knowing it myself. Q. What enclosed the great brightness? A. The ineffable name of the Great Architect of the universe. Q. Who was the first that saw it? A. Moses—and he read the pronunciation thereof, from the Supreme Being on the mount, when he appeared unto him; and, by a law of Moses, it was forbidden even to be spoken, unless in a particular manner, by which means it was lost. Q. What did you perceive more? A. Nine other words in Arabic characters. Q. Where were they placed? A. In the nine beams which come from the blazing luminary. Q. What did they signify? A. The nine names which God gave himself, when speaking with Moses on Sinai—He made him hope

that his future issue should one day know his real name. Q. Give them to me with their significations. A. * * * * which compose 888 letters, and enclose 72 names, which are taken as names of the Divinity of the angels' alphabet, or cabalistic tree. Q. What signifies the circle that surrounds the triangle? A. It represents the eternity of the power of God, which hath neither beginning nor ending. Q. What doth the blazing star denote? A. A meteor which ought to guide us to the divine Providence. Q. What is signified by the letter "—," in the circle of the blazing star? A. * * * * by * * is meant God; by * * * is meant man, who may become great by perfection; and * * * * is a Hebrew word and signifies thanks to God for his supreme power; it was the first word that was pronounced by our common parent when, at his rising, he saw Eve. Q. What is signified by the five beams of the blazing star? A. The five orders of architecture, which were used in the construction of the temple. Q. What did you see more in the sanctum sanctorum? A. The ark of alliance; the golden candlestick of seven branches; the tablet of bread of proposition. Q. Where was the ark of alliance placed? A. In the middle of the S. S. under the blazing star. Q. What did the ark of alliance, with the blazing star represent? A. As the ark was the emblem of alliance which God had made with his people, and was put under the shadow of the cherubims' wings, so is the circle which encloses the triangle in the blazing star, an emblem of the alliance of br. Masons. Q. What form was the ark? A. An oblong square. Q. Of what was it made? A. Of shittim wood, covered within and without with pure gold, and covered with a golden crown, and borne with the two cherubims of gold. Q. What was the name of the crown? A. Propitiatory, or the place that served to appease God's anger. Q. What did it contain? A. The tables of laws which God gave to Moses. Q. Of what were they, and what did they contain? A. They were of white marble, and contained

then ten commandments in Hebrew characters. *Q.* What are those commandments? *A.* The decalogue engraved by the finger of the Almighty. The first table contained the four divine commandments; the second the six human, which served to regulate all the duties of man to man. *Q.* What use was made of the table of shew bread? *A.* To place thereon the twelve loaves of bread of proposition, which ought always to be in the presence of God as he had ordained it to Moses. *Q.* Of what were the loaves? *A.* Of pure fine flour. *Q.* How were they placed? *A.* Six on the right and six on the left, forming two heaps. *Q.* What was placed over them? *A.* A very pure and bright cover. *Q.* Why so? *A.* In order that they should remain a monument of the obligations made to God. *Q.* What was the name of the S. S. in Hebrew? *A.* Dabar. *Q.* What doth that word signify? *A.* Speech. *Q.* Why was it so called? *A.* Because the DIVINITY, in a peculiar manner, resided there and delivered his oracles:—

A. When Moses received the order from GOD to construct the ark, he made choice of Bezaleel, of the tribe of Judah, the son of Aaron and Mary, the sister of Moses, and Aholiab, the son of Ahisamach, of the tribe of Dan, the most learned of the people; the populace testified so much forwardness in the work, and offered, with so much joy, to carry it on, that Moses gave notice by the sound of the trumpet, that he did not want any more. They began to work according to the model that God had given to Moses, which also served for the number to be placed in the Tabernacle to serve for sacrifices. *Q.* What is meant by the seven branches of the candlesticks? *A.* The seven planets. *Q.* What was on the top of the branches? *A.* A lamp on each, looking east and south. *Q.* Of how many parts was the candlesticks of seven branches composed? *A.* Of seven parts. *Q.* What is signified by the EYE that is in our lodge? *A.* An only eye that enlightens us. *Q.* How did they go up to the gallery of the temple? *A.* By a staircase, fixed on the wall on the north side. *Q.* What was the name of that staircase? *A.* Coch-

leus;—which signifies "*in the form of a screw.*" Q. How many doors were there in the S. S.? A. Only one on the east side, which is called "*Zizon.*" which was covered with hangings of purple, azure, hyacinth, and gold, supported by four columns. Q. What did those columns represent? A. The four elements. Q. How old are you? A. 3 times 27, and accomplished 81. Q. Give the pass word? A. * * *

Close.—Q. "Br. Inspector, what's the o'clock?" A. "The end of the day." Q. "What doth remain to do?" A. "To practice virtue, to fly vice, and to remain in silence." Q. "Since nothing remains to do but to practice virtue and fly vice, let us enter into silence, that the will of God may be accomplished: it is time to rest. Brother Inspector, give notice that I am about to close this Lodge by the mysterious number. Inspector says, "The Most Perfect is about to close Lodge by the mysterious number." All clap seven, as in opening, and Lodge is closed.

PERFECT MASTER.

A table before the Master, covered with black, and strewed with tears. Adoniram was chosen first of the seven, to replace Hiram Abiff, and he constructed the tomb and urn of H. A. Stokin first found the body of H. A.

Opening.—Q. "Br. Insp. is the Lodge well tyled, and are we all Perfect Masters?" A. "R. W. and R., we are." Q. "Give notice that I am going to open a Lodge of Perfect Masters," (done.) Ado. knocks 4 with an iron; Stokin in the west, 4; and a Br. in the south, 4; and a Br. in the north 4, and then all make the sign of "admiration" together! Ado. says, Br. Stokin, what is the o'clock? A. "It is 4." Ado. "Then it is high time to set the workmen at labor. Give notice that a Lodge of Perfect Masters is open." Stokin. "The Lodge is open."

Reception.—Candidate is ornamented with the dress and jewel of a Secret Master. Master of the ceremony knocks

four on the shoulder of Inspector and says, "There is in the antechamber a Secret Master desirous of being raised to this degree." The Insp. reports to Master, who says, "Is he worthy and well qualified to receive this degree?" (Yes.) Mast. "Let him be introduced according to an ancient due form." Insp. orders Master of Cer. to go and instruct candidate; he goes and examines him on his former degrees, puts on his neck a green cord, and holding it in his left hand and his sword in his right, leads him to the door and knocks 4. Insp. repeats this within, and says to the Master, "Some one knocks." Mast. "See who it is." Insp. orders Tyler to open the door, and see who knocks, and after the Tyler has repeated to the Master of Cer. he acquaints the Master, who orders him to be introduced and led to the south side of the tomb, at the head of the Lodge, where he stands as a Secret Master. Master says, "My Brother, what do you demand? A. To be received to the degree of Perfect Master." He is then addressed thus: "It is my," &c. (See Monitor.) The Insp. then takes him by the cord and leads him four times around the Lodge, then makes him kneel, after which he passes by the tomb on each side of the two columns; (crossed:) in crossing, he steps from one to the other, still with the sign of a S. M. he is placed opposite the altar, his right knee a little bent and takes the OBLIGATION. "1st. Secrecy. Penalty:—being *dishonored*, and the penalties of all those of my former obligations, Amen; Amen; Amen; Amen." Master draws the cord from his neck, saying, "I now draw" &c., (see Monitor,) Signs.

History.—Solomon had been informed that the corpse of H. A. had been already found and deposited in the lower end of the temple; and pleased to be able at least, to gather the precious remains of so good a man, he ordered the noble Adoniram, his G. Insp. to make the funeral as pompous as possible and the brethren to attend with white gloves and aprons, forbidding at the same time, that the marks of blood spilled in the temple be effaced until vengeance should be

taken. Adoniram being Grand Master, Architect and chief of the workmen, presented a plan of a superb monument to be raised to his memory, of black and white marble, which was finished in nine days. The heart of H. A. was taken enclosed in an urn on the top of an obelisk which was placed near the west end of the temple a little on the north side, to show that his murderers had first put him under some rubbish in a ditch before they carried him to the place where Stokin found him. The heart in the urn was pierced with a sword, and every body qualified went to testify his grief until vengeance was complete. The heart was enclosed in an obelisk, covered with a triangular stone, on which were the letters, B. M. I. engraved in Hebrew characters.

With a sprig of cassia on the top, his body was buried in the middle of the great hall, in an apartment separated from the temple, where Solomon used to keep a chapter and confer with Hiram, king of Tyre, and Hiram Abiff on the craft. Three days after the ceremony of burial, Solomon went with his court to the temple, and all the workmen being ranged as at the funeral, he directed his prayer to God, examined the tomb and canopy, repeated the letters on the triangle, and the letters engraved in the centre, then lifting his eyes and his hands towards heaven, he said, with joy in his heart, "It is accomplished and complete by the sign of admiration!" The brethren also raising their eyes and hands towards heaven, leaning their heads on their shoulders, &c.

LECTURE.

Q. Are you a Perfect Master? A. I have seen the circle and square placed on the top of the two columns across. Q. Where are they placed? A. In the place where was deposited the body of our resp. H. A. Q. What did they represent? A. The two pillars which I came to when I was made a Perfect Master. Q. What was the design of Solomon in instituting this degree? A. To encourage the brethren with a reverential love, and to excite them to an inquiry who

were the bloody assassins of H. A. A. Suspicion being entertained that they were among the workmen, Solomon ordered a great muster of them, when three were found missing and supposed to be the persons. Solomon then ordered a Mason to erect a superb obelisk at the west end of the temple, and to enclose in an urn on the top thereof, the heart of Hiram Abiff, well embalmed, of which none knew except the P. M. This was accordingly done, and was to remain there until vengeance should be taken. A sword appeared to be driven through the urn, as a token of the desire of the brethren to take vengeance on the assassins. The body was found in a place separate from the temple, where Solomon kept his chapter. Q. What is signified by the square stone in the center of the circle, and also what is signified by the letters on the square stone? A. The secret word of a Perfect Master. Q. Pronounce it. A. "——." Q. What does it signify? A. The name of GOD, as known by us. Q. How were you received a Perfect Master? A. On the point of a spear to my heart, and a halter around my neck. Q. Why so? A. *To make me remember, THEY SHOULD BE INSTRUMENTAL IN MY DEATH if I revealed any of the secrets!!!!* Q. How many signs have you? A. One by five. Q. Why so? A. In remembrance of my five points of entrance. Q. Which or what are they? A. The four terms of entrance into the temple and the fifth of admission? Q. What is represented by the tomb you passed over at your admission? A. The burial of H. Abiff in the valley. Q. Why is it situated northeast from the sanctuary? A. To teach us men should be undefiled before they enter the sanctum sanctorum. Q. What is signified by the rope which comes from the tomb to the temple? A. The rope of green with which the brethren raised the body of H. A. before they put it into the coffin. Q. There is a further reason. A. The virtue of goodness that should link us to the temple. Q. Why were you examined in the former degrees before you were admitted? A. To see if I were perfect in them before I went any further. Q. What is

your color? *A.* Green. *Q.* Why so? *A.* To signify that by flourishing in virtue, I might expect to make progress in my last degrees. *Q.* What is signified by the two pyramids in the Lodge? *A.* Egypt, from whence the Syrians sprung, *Q.* What does the jewel represent? *A.* That a perfect Master should measure his conduct by the exact rule of equity.

Close by 4 times 4.

INTIMATE SECRETARY.

Opening.—Solomon knocks 3 times 9, which is repeated by Hiram of Tyre, and then all the brethren who are supposed to be Perfect Masters. They kneel, make signs, repeat the “word” thrice, then rise, take their swords and go out of the Lodge.

Solomon having first appointed a captain and lieutenant of the guards, with directions that they take care of the Lodge, and see that none approach without permission, and that all the guards observe their duty.

Reception.—Candidate being in the antechamber, the captain of the guards orders two or three of them to take from him his hat, sword, and the decorations of a Perfect Master, and then to place him by the door, (partly open) with his hands across, in the attitude of listening. The guards make a little noise, on which Hiram of Tyre, turning his head, sees the *cowans*, lift his eyes to heaven and says, “Oh heavens, there is a listener!” Solomon says, “It is impossible as there are guards without.” H. T. without reply makes to the door and drags the candidate by the hands into the Lodge, crying, “Here he is.” Sol. “What shall we do with him?” H. T. (his hand on his sword,) “We must kill him!”

Solomon quits his place and lays hold of H. T. and says, “Stop, my brother,” then knocks on the table, the guards enter and salute the Lodge. Sol. “Take this prisoner and secure him, and let him be forthcoming when called for!” on which they go out with the prisoner, leaving Solomon and

Hiram of Tyre for some time in private and low conversation, Solomon knocks on the table again, and the guards return with the prisoner in the midst. By a signal from Solomon they advance near the foot of the throne and take seats. Sol. then says to candidate, "I have by my entreaties prevailed on the king of Tyre, my worthy ally, whom your vain curiosity has offended, to remit the sentence of death which he pronounced upon you. I have not only obtained your pardon, but have gained his consent to receive you an Intimate Secretary to the alliance we have contracted. Do you promise to keep inviolate the secrets entrusted to you in this degree, and will you take an obligation for that purpose, in the most solemn manner? (Yes.) Solomon causes him to kneel.

Obligation.—"1st. Secrecy, 2d. Obey mandates and decrees of the G. C. of P. of Jerusalem. Penalty—body dissected, bowels taken out, heart cut in pieces, and the whole thrown to the wild beasts of the field!" Solomon raises the candidate and explains the Carpet. "The window in the clouds represents the vault of the temple, and the letter I, which you see therein, is the initial of the name of the G. A. of the Uni. The door represents the great gate, by which they entered from the palace: the tears are emblematical of Solomon's chamber of audience for Masons, in the place hung with black, and hither he used to retire and lament the unhappy fate of Hiram Abiff, and here he was when Hiram, king of Tyre, came to visit him." "I receive you, my brother, an Intimate Secretary, on your promise of being faithful to this order which you have just now entered, as was the great man whose place you are now to supply. The color of your ribbon is intended to remind you of his blood, the last drop of which he chose to spill, rather than betray his secrets. We hope, therefore, that your fidelity will be proof to every trial, and that the sword with which we arm you will be a weapon of defense, to guard you from the attacks that might be made on you to extort those secrets, which we are now going to confer on you," &c., &c.

INTENDANT OF THE BUILDINGS

OR

MASTER IN ISRAEL.

Solomon is in the east, Tito in the west, and Adoniram in the south.

Opening.—Solomon. "Tito, are we tyled?" *Tito.* "Most Puissant, we are." *Q.* "What is it o'clock?" *A.* "Break of day." Solomon strikes five on the altar with his sceptre, which is repeated by Tito and Adoniram. *Solomon.* "As it is break of day, it is time to work." (The Lodge is open.) All the brethren strike five together, and make the sign of surprise and admiration.

Reception.—Master. "Brother Tito, how shall we repair the loss of our worthy Hiram Abiff? You know he had the ornaments of the secret chamber in charge, which contained the holy ark, which was to assure the Israelites of the perfection of the most Holy God. He is now taken from us by a most horrid crime of our craft, and we are thereby deprived of our most respectable chief; now, my Illustrious Brother, see if you are able to give me advice in this important matter.

Ans. "Most Puissant, the method I would propose would be to create one chief from the five orders of architecture, in order to unite all abilities and endeavor to finish the work of the secret chamber of the third story."

Master.—"Your advice is good; and to convince you of my readiness to follow it, I appoint you, brethren, to inspect the condition of this business. Excellent brethren, let Adoniram go into the middle chamber, and see if he can find a chief of the five orders of architecture."

Adoniram goes, and finding Joabert, says, "Are there here any chiefs of the five orders of architecture?" *Joab.* "I am the introducer." *Adon.* "My dear brother, have you zeal to apply yourself with attention to that which the Most Puissant shall request of you?" *Joab.* "I have, and will with all pleasure comply with the request of the Most Puissant, and raise this edifice to his honor and glory." *Adon.* "Give me the signs, words, and token of the preceding degrees." Adoniram knocks at the door of the Lodge, three, five, and seven. One of the brethren within answers the alarm, and asks what is wanted. *Ans.* "There is one here who is to be employed in the works of the middle chamber." The door is opened, and Adoniram, griping the candidate by the token of ———, brings him before the altar and lays him down. Tito stands behind, puts the sprig of cassia in his hand, and he takes the obligation. 1. Secrecy. 2. Obedience to the orders and decrees of the Grand Council of Princes, of Jerusalem. *Penalty.*—Body severed in two, and bowels taken out, when the candidate says, Amen." Tito covers his body with a red cloth, and relieves him by the token, and with his hand to his elbow, raises and places him on a stool, when he is thus addressed by the Master: "My dear brother, Solomon, willing to carry to the highest perfection the work already begun, found it necessary to employ five chiefs of the five orders of architecture; and he gave command of them to Tito, Adoniram, and Abda, his father, being well assured that their zeal would be exerted to the utmost in bringing to perfection the works of the middle chamber. We, therefore, flatter ourselves, my brother, that you will contribute all in your power to the same end. The situation you have just been in, resembles that of a dead man, and you being relieved from it, signifies our hope that you will repair the loss of our respected Hiram Abiff; having so bright an example before you, that you will endeavor to show the same firmness and contempt of death, sooner than discover any of the secrets. I will now raise you in the same manner he was raised under

the sprig of cassia." The candidate is raised, and Tito gives him the signs, tokens, and words.

ELECTED KNIGHTS OF NINE.

For the form of the Lodge, see Monitor, and in addition, the brethren have their knees crossed, and their heads reclining on their right hands. *Master*. "Brother Stokin, are you an Elected Knight of Nine?" *Ans*. "One cavern received me, one lamp gave me light, and one spring refreshed me." *Q*. "What is the hour?" *A*. "Break of day." *Master* knocks eight and one, Stokin repeats it, and then all the brethren, with their poniards; and the *Master* declares the chapter open.

Reception.—*Master* of Ceremonies leads the candidate to the door, and knocks eight and one. The *Master* orders the candidate to be admitted. He is conducted to the west, and placed behind Stokin. *Master*. "What do you wish?" *A*. "To be admitted an Elected Knight." *Q*. "Have you courage enough to revenge the death of your *Master* Hiram Abiff?" *A*. "I have." *Q*. "If you have, you shall be shown where one of his murderers is concealed—a stranger has shown the place to me, and if you have fortitude, follow the stranger." The candidate is blinded, led to the cavern, and seated on the stone. The *Master* of Ceremonies says, "Be of good courage, I am going to leave you, but shall not be long absent; and after I am gone, you must take the bandage from your eyes, and drink some of the water you will find, before I return." Candidate is left alone, and the door is shut. The *Master* of Ceremonies returns, and orders him to take the poniard in his right hand, and the head in his left, and he thus goes alone to the door of the Lodge, where he kicks eight and one. *Master* of Cer. within, says, "what do you wish?" *A*. "An Intendent of the Buildings demands to enter the Chapter." *Q*. "Have you finished

your time, and satisfied your Master?" A. "I have had the honor of performing a feat for the honor of the craft, which will, I hope, entitle me to this degree." Master of Cer. repeats to Stokin, who repeats to the Master, and he orders the candidate to be admitted. He advances by eight quick, and one slow steps, holding the poniard elevated, as if to strike. The ninth step brings him to the altar, where he falls on his knees. Master observes him, and says, "Wretch, what have you done? Do you not know that by this rash act, you have deprived me of the pleasure of devoting the villian to condign punishment? Stokin, let him be put immediately to death." At this word, all the brethren, falling on their knees, intercede for the candidate, observing to the Master, that his offense arose from zeal, and not from any intention of depriving the Master of the pleasure of punishing the villian. This pacifies him, and he orders Stokin to stop, and tells the candidate, "that he shall be pardoned this second time, but beware of the third." Stokin takes the head and poniard from the candidate, and places the poniard at the foot, and the head at the top of the altar. The candidate is still on his knees, and all the brethren stand round, as if to strike;—he takes the obligation.

1. "I do solemnly swear, in the presence of Almighty God, that I *will revenge* the assassination of our worthy Master, Hiram Abiff, not only on the murderers, but also *on all, who may betray the secrets of this degree*; and furthermore, that I will keep and protect this order with all my might, and the brethren in general, with all my power; and furthermore, that I will obey the decrees of the Grand Council of Princes, of Jerusalem; and, if I violate this, my obligation, *I consent to be struck with the dreadful poniard of vengeance*, now presented to me, and to have my head cut off, and stuck on the highest pole or pinnacle, in the eastern part of the world, as a monument of my villainy! Amen! Amen! Amen! Amen!"

Master raises candidate, and says, "Some time after the death of Hiram Abiff, and before Solomon had been able to

discover the traitors who had murdered him, a great assembly of Masters," as in Monitor, to the words, "Who had only time to pronounce ——, (vengeance is taken;) immediately after which, Joabert, being thirsty, and perceiving a spring of water, he drank, and then slept until the rest arrived and awoke him. On beholding the bloody scene, they all exclaimed ——! Joabert then acquainted them with what had happened, and they *envied* him for having alone avenged the death of Hiram Abiff. After having refreshed themselves at the spring, Joabert, *cut off the head*, and divided the body into four quarters, which were burnt, and the ashes scattered in the air, so as that they might be dispersed to the four winds of heaven, and to the corners of the earth. Then, taking the poniard and head, Joabert said ——! and returned to Jerusalem. (See Monitor.)

Joabert was afterwards *highly favored* of Solomon, who conferred on him and the others this degree of Elected Knight, and then gave them the following signs: * * * *

ELECTED GRAND MASTER,

OR

ILLUSTRIOUS ELECTED OF FIFTEEN.

Opening.—Master knocks three times five. The Inspector repeats it, and the Master declares the Lodge is open.

Reception.—The candidate has a head in his hand, and is led to the door of the Lodge by the S. W. who knocks three times five, and the Inspector goes to the door, and demands who is there? Upon which the S. W. says, "An E. Knight, who is desirous of joining the other Knights in finding the other two assassins, and to be admitted among the elect fifteen, the Inspector shuts the door and reports to the Master, who gives orders for his admission, and he is taught to make fifteen steps in a triangular form, which brings him to the altar:

The brethren all stand round with poniards, and interlacing their hands before their foreheads with the palms presented to view, and they ask pardon for the candidate. *Master*. "Why do you ask pardon?" *Ans*. "Because they are not guilty." *Master*. "Why do you ask pardon for a person who is not guilty?" *Ans*. In order to qualify him to become a Grand Master Elect." *Master*. "Is he well qualified?" *Ans*. "He is." *Master*. "Kneel, brother, the Grand Master Elect here present, desires me to admit you a member of this degree; will you take the solemn obligation to keep the secrets inviolable?" *Ans*. "I will."

Obligation.—The penalty is, to have the body opened perpendicularly and horizontally, and exposed to the air for eight hours, that the flies may prey on the entrails, also, to have the head cut off and placed on the highest pinnacle in the world, and *to be ready to inflict the same penalty on all who disclose the secrets of this degree!!!* Master raises the candidate and gives the signs, &c. (For history, see Monitor.) "Solomon determined that their punishment should be adequate to their crimes, and when the day of their execution arrived, they were brought forth at 10 o'clock, A. M. and were executed, and were bound, neck and middle, to posts in the most public place, with their arms extended; and their bellies were cut open by the executioner, lengthwise, and across, and in this position they remained until 6 o'clock in the evening, so that the flies might prey on their entrails; their heads were then cut off and placed on spikes with that of———, on the east, west and south pinnacles of the temple, under which they had committed their crime.

LECTURE.

Q. Are you a Grand Master Elect? A. My zeal and works have produced me that honor! Q. How were you received? A. By Solomon himself, in his apartment. Q. When and for what purpose? A. At the time he sent me, together with my companions, to find out the two assassins!

Q. How came they to be discovered? A. By the diligence of Bengabee ———, Solomon's intendent, in the province of Cheth. Q. Who carried Solomon's letter to the king Morihah? A. Tabeal. Q. How many did he send on this occasion? A. Fifteen. Q. Give me the sign, token, and word? (Given.) Q. What do they allude to? A. That I *shall always be ready to inflict the same punishment, on all who shall betray the secrets of this degree.*

Close.—Q. At what hour did the assassins expire. A. Their execution was at 10 o'clock, A. M., and at 6 in the evening, vengeance was accomplished! Q. *May all traitors meet the same fate!!!* Master knock fifteen, which is repeated first by the Insp., then by all the brethren, and the Lodge is closed.

THE DEGREE

OF

KNIGHTS OF THE NINTH ARCH.

Solomon knocks 9, (!!! !!! !!!) Hiram of Tyre repeats, the Grand Junior Warden calls to order, and then he and the rest of the brethren knock the same. The two kings give signs of admiration, first to each other and then to the brethren, by whom it is repeated. The two kings kneel at the pedestal, Solomon rises, then raises H. T., after which brethren kneel at the pedestal, by order of Solomon. Solomon says, "I declare this Chapter open."

Reception.—Previous to the reception the vault and the pedestal are darkened and the trap door is opened, the candidate or candidates, (if more than one,) are introduced into the room over the trap door. Two brethren at least, being with candidates as guards, one of which demands, "The favor of being admitted the degree of 'Knights of the Arch,' on account of his zeal, and his having regularly taken all the

foregoing degrees." He is answered from below that at present it is not possible, but that they must pray to God for permission. The guards retire, and then make the request, to which the same answer is returned. They repeat this the third time. Then the G. J. Warden asks if they are willing to descend into the lower abyss, in search of great treasure? (*Ans. "Yes."*) A rope is then tied round one of the candidates to let him down into the vault. He is told if he sees any thing on being lowered down, he is to shake the rope and he will be raised. He is then twice lowered and raised. The third time they give him a burning taper, and on his being let down this time, one who is concealed below blows out the taper, and one from above throws down some pieces of stone and mortar, and the candidate beholds the pedestal, (uncovered.) He is to fall on his knees with all below, around the pedestal. Candidate continues in this posture, if there are more than one candidate, until all are let down. The G. J. Warden tells him or them that in this posture they are to take that inviolable and secret obligation.

Obligation.—I do promise and vow, in the most solemn manner, and in the presence of the most holy and puissant and most terrible, just and merciful God, that I will double my assiduity, zeal and love for my fellow brethren who have taken this degree of K. A. I promise further, never to assist at the initiation of any brother into this degree, nor to give my consent that he be initiated, unless he shall regularly have received all the foregoing degrees in a just and regular Lodge, and unless he shows a charitable disposition for Masonry, and also obtains a permission from under the hands and seals of the officers of a just and regular Lodge, according to ancient laws. I furthermore promise never to give to any number less than three, and those to be well examined, this degree, unless when authorized for that purpose by a particular patent, and with a view of constituting a Lodge of K. A. Masons—which I will never consent to be holden within twenty-five leagues of one already regularly constitut-

ed. I further promise carefully to observe and pay due obedience to all the laws, rules and regulations, established and appointed by this K. A. Chapter, as also to keep inviolable the secrets communicated in it. I furthermore promise that *I will not debauch any female related to a brother, knowing them to be such.* All this I promise under the penalties of my former obligations, and in case of failure, that my body may be exposed to the beasts of the forest as a prey, so God maintain me in my present obligation. (For history of this degree, see Webb's Monitor, 2d part, chapter 10.)

"When the treasure which had been found in the ground, was produced (to Solomon and H. T.) they fell on their knees, gave signs of admiration and exclaimed 'G—, is a good man!' After G—, J. and S. were introduced to the second vault and receiving all the honors of this degree, Solomon explained to them the sacred word, which was engraved on the golden plate which was the true name of the Most Migh, but that it had been already much corrupted as had already been observed. The principal ages of Masonry are 3, 5, 7, and 9, which by calculation made 81, or the cube of 3. I shall give you the different methods of pronouncing the words precious to the Arch we are now treating of, classed according to the above numeral.

- | | |
|-----------------------------|----------------------------|
| 3 — All powerful. | 5 — It is what it will be. |
| 3 — Divine light. | 5 — God himself. |
| 3 — Striking light. | 5 — Eternal God. |
| 7 — O thou who art eternal. | 9 — God of mercy. |
| 7 — Sustain us, O God. | 9 — My trust is in God. |
| 7 — God of lights. | 9 — The grand name. |

This last is the application known only to those who have been admitted to the sublime degree of Perfection which in due time, will also be communicated to you. From the corruption of the grand word spring the ——— of the Moors, the Jupiter of the Romans, and others of like nature. The true name was visible in the temple, at the time St. Jerome flourished, written in the ancient Samaritan characters, and

is still preserved in the heart of every good and faithful K. A. Mason. This mysterious word is covered by 3 signs, 3 tokens, 3 covered words, and 3 pass words which will all be particularly explained to you in the Lodge of Perfection. The *three* now elected took an oath before God, never to pronounce his sacred name, nor even to admit to this sublime degree, any Mason, until he gave sufficient proof of his zeal and attachment, and promise to use the same ceremonies of initiation, in order to commemorate the mysterious history of the divine Delta, and the B. g, B. h; and where the Almighty caused the ancient patriarch to promise that he would never fully pronounce his sacred and true name."

The number of the grand and sublime elect, &c. (as in Monitor, to the word "Perfection,") where this last mentioned Lodge was holden, 9 Knights of the N. A. styled the 9 arches which led to the sacred vault. The most ancient stood in the arch next to the vault, and so on in regular procession, and none were permitted to pass but those who were qualified, giving the pass of each, viz: * * * * *

And at the sacred vault the pass word of the — pronounced three times. Appertaining to this degree are two signs and one token, besides the before mentioned passes. For charge, see Monitor, and it concludes thus: "I shall now conclude with exhorting you, my brothers, who have been made acquainted with the mode of contemplating often on the grand mysteries, to endeavor by your zeal and constancy, to receive the ultimate degree of Moral Knowledge.

DEGREE OF PERFECTION.

OR

GRAND ELECT PREFECT AND SUBLIME MASON.

(For description of Lodge, titles, &c., see Monitor.) Delta and appearance of the burning bush, under which are ruins, and before the Master a broken pedestal, lights are arranged

according to the several stages of Masonry, viz: 3 behind J. W.—5 behind S. W.—7 in the south, and 9 behind the Master. When the candidate wishes for admission to the vault, he gives the following pass word, viz.—Firstly —, secondly —, thirdly —; pass word repeated thrice.

Opening.—Master. “Most Venerable Wardens, are we well tyed?” *Ans.* “R. W. and Most Perfect, we are.” *Master.* “Let us pray.” (See Monitor.) *Most Perfect.* “Venerable brother, S. W. what brings you here?” *Ans.* “R. W. and M. P. the love of Masonry, my obligation, and a desire for perfection.” *Q.* “What are the properties and qualities for acquiring it?” *A.* “The two first lead to the third and are three to happiness.” *Q.* “What have you brought here?” *A.* “A heart zealous in virtue and friendship.” *Q.* “What is the disposition of an E. P. and S. M.?” *A.* “To have a heart divested of jealous revenge and iniquity, and always ready to do good and keep his tongue from calumny, and detraction.” *Q.* “How are you to behave in this place?” *A.* “With the most profound respect.” *Q.* “Whence comes it, my brother, that men of all ranks and conditions are in this place, and are termed brethren together, and are all equal?” *A.* “Because that sacred and ineffable name puts us in mind that there is one infinity, that is superior to us all.” *Q.* “Why is respect paid to that triangle?” *A.* “Because it contains the name of the G. H. of the universe.” *Q.* “What are you?” *A.* “I am 3 times 3, the perfect number of 81, according to our mysterious number.” *Q.* “Explain that.” *A.* “I am a G. E. P. and S. M., my trials are finished, and it is now time that I should reap the fruit of my labor.” *Q.* “What is the hour?” *A.* “High twelve.” *Q.* “What do you understand by high twelve?” *A.* “That the sun has gained its meridian hight, and darts its rays with the greatest force on this Lodge, which is the time we should avail ourselves of, to profit by his influence.” *Q.* “Venerable Senior Warden announce that I am about to open this Lodge of P. M. by the mysterious number of 3, 5, 7, and 9.” S. W.

obeys—J. W. strikes 3, S. W. 5, and Master 7—silence follows—Master calls to order and gives 3 strokes, on which the brethren give the first sign; he then gives 3 other strokes and the second sign is given, and so on until the third sign is given. *Master.* “Ven. brother S. W., this Lodge of “Perfect Masons” is open. J. W. announces it to brethren. Master gives sign of admiration which is first repeated by J. W. and S. W. and then by all the brethren. Master salutes the Lodge with the first sign, which is answered by brethren. Brethren cover their heads and seat themselves.

Reception.—Candidate is in preparation room separated from the Lodge by a long narrow passage, with all the ornaments of his former degrees. Master of Ceremonies directs him to knock 3, 5, and 7, at the first door of the passage, and to give the first pass word to the first guard, who says, “pass,” at the middle door he gives the second pass word to the second guard who says “pass;” at the door of the sacred vault he gives the third pass word, and knocks 3, 5, 7, and 9, which are answered from within, alternately by the J. W., S. W. and Master, who says, “Brother G. J. W., who knocks there in the manner of a Grand Elect, Perfect and Sublime Mason?” J. W. goes and says, “Who is there?” Master of Ceremonies answers, “A K. of the R. A., who is desirous of arriving at Perfection, and being admitted to the second vault.” J. W. reports, and Master says, “Admit him according to ancient form.” The door is opened and the Master of Cer. and all the brethren presenting swords to his breast, and thus place him between the two Wardens, when he gives the sign of admiration to the Master. Silence follows for two minutes. *Master.* “What do you want here, my brother?” *Ans.* “M. R. G. P., I ask the perfection of Masonry.” *Master.* “Resp. brothers, do you consent that he shall be admitted?” (Affirmative by uplifted hands.) *Master.* “My brother, before you are initiated into our sacred mysteries, you must answer the following questions, otherwise you must be sent back until you are better qualified.” *Q.* “Are you a

Mason?" A. "My brethren all know me as such." Q. "Give me the sign, token, and word," (candidate gives those of an Entered Apprentice.) Q. "Are you a F. C.?" A. "I have the letter, — and know the pass —." Q. "Give me the pass, sign, token and word." (Given.) Q. "Are you a Master Mason?" A. "I know the sprig of cassia, and what it means." Q. "Give me the pass, sign, token, and word." (Given, * * * * *) Q. "Are you a S. M.?" A. "I have passed from the square to the compass, and have seen the tomb of our resp. H. A. and have shed tears on his grave." Q. "Give me the sign, token and word." (Given.) Q. "Are you a Perfect Master?" "I have seen the two circles and two perfect squares placed on the two columns across." Q. "Give me the sign, token and pass word." (Given.) Q. "Are you an Intimate Secretary?" A. "My curiosity is satisfied, but it nearly cost me my life." Q. "Give me the sign, token and word." (Given.) Q. "Are you a Provost and Judge?" A. "I render justice to all workmen without distinction." Q. "Give me the sign, token, and word." (Given.) Q. "Are you an Intendant of the Buildings?" A. "I have made the five steps of exactness; I have penetrated the inmost part of the temple; I have seen the great light in which were three mysterious letters, in Hebrew characters, "—," the meaning of which is unknown to me." Q. "Give me the sign, token, and word." (Given.) Q. "Are you an Elected Knight?" A. "One cavern received me, one lamp gave me light, and one fountain refreshed me." Q. "Give me the sign, token and word." (Given.) Q. "Are you a Grand Master Elect?" A. "My zeal and labor have procured me that honor." Q. "Give me the sign, token, and word." (Given.) Q. "Are you an Illustrious Knight?" A. "My name will inform you." Q. "Give me the sign, token, and word." Q. "Are you a Grand Master Architect?" "I am skilled in mathematical sciences and know the attributes." Q. "Give me the sign token, and word." (Given.) Q. "Are you a K. of the R. A.?" A.

"I have penetrated the bowels of the earth through 9 arches, and have seen the brilliant triangle." Q. "Give me the sign, token and word." (Given.) Q. "What do you desire further, my brother?" A. "To be exalted to the Degree of Perfection!" Master makes the sign of admiration, and says, "Retire, my brother, God will permit that you receive what you so earnestly desire!" Master orders Mast. of Cer. to take candidate out till he shall be wanted. When he has retired, the Most Perfect says, "Brethren, you are still of opinion that this Knight of the R— Arch shall be admitted to the Degree of Perfection?" (The brethren signify their assent by uplifted hands.) The candidate is ordered to be admitted by the mysterious number. The Master of Cer. places him below the Wardens, and the Master says, "Does your conscience, my brother, accuse you of committing any offense against your brethren, which may render you unworthy of this degree?" Ans. "It does not. Several other questions, designed to ascertain his honor and fidelity, are proposed, on which he is informed of the utility and importance of this degree, *which will prepare him for futurity, &c., &c.* The Master requests Master of Ceremonies to teach the candidate to walk 8 quick and 1 slow steps to the Master. With the sign of Elected Master on him, he kneels and takes the obligation. The following are the parts of the obligation.

1st. Secrecy. 2d. To conceal the laws and regulations of this degree. 3d. To assist brethren in sickness with his counsel, purse and arms. 4th. Not to assist in making a brother of this degree, unless he shall be of good moral character, and who has been an officer of some regular Lodge, and to receive him by virtue of a power granted by proper authority. 5th. To endeavor on all occasions to observe strictly, duties to God and community. The Penalty is, "To have the body cut open, and the bowels torn out and given to the vultures for food!" The candidate remains on his knees, while the Master of Cer. brings the hod and trowel, and the Master annoints his head, lips, and left breast, with the holy oil

which annointed David and the wise Solomon. The Master says, "I stamp you," &c. (See Monitor to the charge.) "The matters which I shall now confer on you, will perfect you in the study of Masonry. There are three signs, three guard words, and three pass words, which belong to this degree, besides the mysterious word." (Master here gives them to the candidate.) After this the candidate receives the charge as printed in the Monitor.

LECTURE.

Q. Who are you? A. I am a Grand, Elect, Prefect, and sublime Mason, and nothing is unknown to me. Q. Where were you admitted to this degree? A. In a place where the light of the sun or moon was not necessary. Q. Where is that place situated? A. Under the holy of holies, in a vault called the sacred vault. Q. Who received you in that sacred place? A. The wisest and most powerful of kings. Q. How did you enter? A. Through nine long arches. Q. How did you gain admission? A. By three knocks. Q. What did they signify? A. The age of the Entered Apprentice, and the number of Elected Knights, who penetrated the bowels of the earth and took from thence the inestimable treasure. Q. What was produced by the three knocks? A. Five other knocks. Q. What is their signification? A. The age of the Fellow Craft, and also the number of the Grand Elect when the treasure was first placed in the arch. Q. What were their names? A. Solomon, Hiram, G. J. and S. Q. What followed these five knocks? A. Seven other knocks. Q. What do they signify? A. The age of the Master Mason, the seven expert brethren chosen to replace one, and the seven years the temple was building. Q. What answer was given to these seven knocks? A. Nine other knocks. Q. What is signified by those nine knocks? A. The age of the Perfect Master. Q. What did they produce? A. The opening of the ninth vault, and I penetrated into the most holy

place in the world, where I heard pronounced, the word "plenty," in Hebrew dialect. *Q.* What is signified by the three lights behind the Master? *A.* The three Fellow Crafts, who slew Hiram Abiff. *Q.* Who were they? *A.* The three brothers of the tribe of Dan. *Q.* How do you enter the Lodge of Perfection? *A.* With the character of virtuous firmness and constancy. *Q.* How do you stand in the Lodge of Perfect Masons? *A.* In an attitude of surprise. *Q.* Why so? *A.* Because Moses stood so when he saw God; Solomon and Hiram stood so when the precious treasure was brought before them from the vault of Enoch. *Q.* What are the tools of Grand Elect Masons? *A.* The shovel, crow, and pickax. *Q.* How long were the Israelites in bondage in Babylon? *A.* Seventy years.

Close.—Master. "Acquaint the Wardens that I am about to close this Lodge by 3, 5, 7, and 9." This is announced by the S. and J. Wardens, who knock 3, 5, 7, and 9, and give the sign. *Master.* "Ven. br. Wardens, resp. officers of this Lodge of Grand, Elect, Perfect and Sublime Masons, I charge you to retire in peace to practical virtue, and live always impressed with a just sense of duty that the G. A. of the universe, may always be present with us. May he bless us and all our work."

Lodge is closed by 3, 5, 7, and 9.

SECRETS OF THE LODGE OF PERFECTION.

The following are the *Signs, Tokens, and Words* of the three first ineffable degrees, conferred in the Lodge of Perfection.

SECRET MASTER.

The WORDS in this degree, are "Shaddai," "Adonai," and "Juha." The Pass Word is "Zizon."

The SIGN is given by placing the two fore fingers of the right hand on the lips. This is answered by placing the two fore fingers of the left hand on the lips.

The TOKEN, is to join hands as in the Master's Grip, then move hands to the elbows and give a grip, at the same time cross the legs.

PERFECT MASTER.

The WORD in this degree is "*Jeva*."

There are three SIGNS. The *first* is given by placing the palm of the right hand on the right temple, at the same time stepping back with the right foot, after which bring the right foot to its first position. The *second* is that of admiration. Raise the hands and eyes to heaven, then let the arms fall across the belly and look downwards. The *third* is to advance the toes of the right feet, (that is of both persons,) until they meet, bring the right knees together, place the hands on the heart, then bring the hand towards the right side.

INTIMATE SECRETARY.

The GRIP in this degree is that of a Mark Master, given on the *five points*. The PASS WORDS are "Joabert" and "Zerbel." The *Mysterious Word* is "*Jova*."

The *first sign* is to clinch the right hand, then draw it from the left shoulder to the right hip. The *second* is to cross the arms, then let them fall on the right hip.

GRIP.—Join right hands, and reverse them thrice, repeating at each time one of these words, "Berith," "Neder," "Shelemoth."

NOTE.—Should the reader wish to know the reasons why ALL the Signs, Grips and Words of the higher orders are not published, he may be informed that our object in publishing this work, is not to teach men how they can obtain admittance into the "Secret Chambers;" or should they wish, to palm themselves upon the fraternity as members of the "Mystic tie," but to enlighten the community into the ceremonies, oaths, and principles of the institution. It is to these, we would direct their attention, for these are they by which the world must judge of its merits; and by which, it must stand or fall. They are, however, ALL in possession, and should it be deemed NECESSARY, they shall be given to the public, "without money and without price."

THE DEGREE

CALLED

KNIGHTS OF THE EAST AND WEST.*

Form of the Grand Council.—The Grand Council of Knights of the East and West, must be hung with red and sprinkled with gold stars. In the east of the Council Chamber must be a canopy, elevated by seven steps, supported by four lions and four eagles, and between them an angel, or seraphim, with six wings. On one side of the throne there must be a transparent painting of the sun, and on the other side, one of the moon; below them is stretched a rainbow. In the east there must be a basin with perfume, and a basin of water, and a human skull. On the south side there must be six small canopies, and on the north side five, elevated by three steps, for the Venerable Ancients, and opposite the throne, in the west, are two canopies, elevated by five steps, for the two Venerable Wardens, who act in this Council as Grand Officers, or Wardens. A full Grand Council must be composed of twenty-four Knights. On the pedestal there must be a large Bible, with seven seals suspended therefrom.

The Venerable Master is called "All Puissant;" the Wardens and the twenty-one other brethren, are called "Respectable Ancients." If there are more brethren present, they are styled "Respectable Knights," and are placed north and south, behind the small canopies.

The first canopy, at the right side of the Puissant, is

*It is an act of justice due to those who have received the higher degrees in the United States, especially those of "Knights of the East and West," and that of "Knight of the Sun," to observe, that a general obligation was administered, applying to all the highest degrees; and that this, of course, precluded any previous knowledge of the nature and tendency of them.

always vacant for the candidate. All the brethren are clothed in white, with a zone of gold round the waist, long white beards and golden crowns on their heads. The Knights, in their ordinary habits, wear a broad white ribbon from the right shoulder to the left hip, with the jewel suspended there-to. They also wear a cross of the order, suspended by a black ribbon, round their necks. The "All Puissant" has his right hand on the large Bible on the pedestal with seven seals. The draft (or carpet,) of the Council, is an heptagon in a circle—over the angels are these letters: B. D. S. P. H. F. In the centre, a man clothed in a white robe, with a girdle of gold round his waist—his right hand extended, and surrounded with seven stars—he has a long white beard, his head surrounded with a glory, and a two-edged sword in his mouth—with seven sandlesticks round him, and over them the following letters: H. D. P. I. P. R. C.

The JEWEL is an heptagon of silver—at each angle, a star of gold and one of these letters: B. D. S. P. H. G. F. in the centre. A lamb on a book with seven seals—on the reverse, the same letters in the angles, and in the centre, a two-edged sword between a balance.

The APRON is white, lined with red, bordered with yellow, or gold. On the *flap* is painted a two-edged sword, surrounded with the seven holy letters—or the apron may have the plan of the draft painted on it.

To open.—The All Puissant, with his right hand on the Bible sealed with seven seals, demands, "Venerable Knights Princes, what is your duty?" *Ans.* "To know if we are secure." *All Puissant.* "See that we are so." *Ans.* "All Puissant, we are in perfect security." The All Puissant strikes seven times, and says, "Respectable Knights Princes, the Grand Council of Knights of the East and West is open; I claim your attention to the business thereof." *Ans.* "We promise obedience to the All Puissant's commands." They rise and salute him, when he returns the compliment and requests them to be seated.

Reception.—The candidate must be in an antechamber, which must be hung with red and lighted with seven lights, where he is clothed with a white robe, as an emblem of the purity of his life and manners. The Master of ceremonies brings him barefooted to the Council Chamber door, on which he knocks seven times, which is answered by the All Powerful, who desires the youngest Knight to go to the door, and demand who knocks. The Master of Ceremonies answers, "It is a valiant brother and Most Excellent Prince of Jerusalem, who requests to be admitted to the Venerable and All Puissant." The Knight reports the same answer to the All Puissant, who desires the candidate to be introduced. The "Most Ancient Respectable Senior Grand Warden" then goes to the door, and takes the candidate by the hand, and says, "Come, my dear brother, I will show you mysteries worthy the contemplation of a sensible man. Give me the sign, token, and word of a Prince of Jerusalem." After which the candidate kneels on both knees, about six feet from the throne, when the "Most Ancient Respectable Senior Grand Warden" says to him, "Brother, you no doubt have always borne in memory the obligations of your former degrees, and that you have, as far as in the power of human nature, lived agreeably to them?" *Candidate.*—"I have ever made it my study, and I trust, my actions and life will prove it." *Q.* "Have you particularly regarded your obligations as a 'Sublime Knight of Perfection,' 'Knight of the East and Prince of Jerusalem?' Do you recollect having injured a brother in any respect whatsoever? Or have you seen or known of his being injured by others, without giving him timely notice, as far as was in your power? I pray you answer me with candor." *Can.* "I have in all respects done my duty, and acted with integrity to the best of my abilities." The All Puissant says, "You will be pleased to recollect, my brother, that the questions which have now been put to you, are absolutely necessary for us to demand, in order that the purity of our Most Respectable Council may not be sullied;

and it behooves you to be particular in your recollection, as the indispensable ties which we are going to lay you under, will, in case of your default, only increase your sins and serve to hurl you sooner to destruction, should you have deviated from your duty:—answer me my dear brother.” *Can.* “I never have.” The All Puissant says, “We are happy, my brother, that your declaration coincides with our opinion, and are rejoiced to have it in our power to introduce you into our society. Increase our joy by complying with our rules, and declare if you are willing to be united to us by taking a most solemn obligation.” *Can.* “I ardently wish to receive it and to have the honor of being united to so respectable and virtuous a society.” The All Puissant orders one of the Knights to bring an ewer containing some perfume, a basin of water, and a clean white napkin to the candidate, who washes his hands. The All Puissant repeats the six first verses of the 24th Psalm. Then the candidate is brought close to the foot of the throne, where he kneels on both knees, and placing his right hand on the Bible, his left hand between the hands of the All Puissant, in which position he takes the following obligation:

I, ———, do promise and solemnly swear and declare, in the awful presence of the only One Most Holy Puissant Almighty and Most Merciful Grand Architect of heaven and earth, who created the universe and myself through his infinite goodness, and conducts it with wisdom and justice—and in the presence of the Most Excellent and Upright Princes and Knights of the East and West, here present in convocation and Grand Council, on my sacred word of honor and under every tie, both moral and religious, that I never will reveal to any person whomsoever below me, or to whom the same may not belong, by being legally and lawfully initiated, the secrets of this degree which are now about to be communicated to me, under the penalty of not only being dishonored but to *consider my life as the immediate forfeiture, and that to be taken from me with all the tortures and pains to*

be inflicted in manner as I have consented to in my preceding degrees. I further promise and solemnly swear, that I never will fight or combat with my brother Knights, but will, at all times, when he has justice on his side, be ready to draw my sword in his defense, or against such of his enemies who seek the destruction of his person, his honor, peace or prosperity ; that I never will revile a brother, or suffer others to reflect on his character in his absence, without informing him thereof, or noticing it myself, at my option ; that I will remember on all occasions, to observe my former obligations, and be just, upright, and benevolent to all my fellow creatures, as far as is in my power. I further solemnly promise and swear that I will *pay due obedience and submission to all the degrees beyond this*, but particularly to the Princes of the Royal Secret, and the Supreme Council of Grand Inspectors General of the 33d, and regulate myself by their determinations, and that I will do all in my power to support them in all justifiable measures for the good of the craft, and advantage of Masonry, agreeably to the Grand Constitutions. All this I solemnly swear and sincerely promise, upon my sacred word of honor, under the penalty of the severe wrath of the Almighty Creator of heaven and earth, and may He have mercy on my soul, on the great and awful day of judgment, agreeably to my conformity thereto. Amen. Amen. Amen.

The All Puissant then takes the ewer filled with perfumed ointment, and anoints his head, eyes, mouth, heart, the tip of his right ear, hand, and foot, and says, "You are now, my dear brother, received a member of our society. You will recollect to live up to the precepts of it, and also *remember that those parts of your body, which have the greatest power of assisting you in good or evil, have this day been made holy!*" The Master of Ceremonies then places the candidate between the two Wardens, with the draft before him. The Senior Warden says to him, "Examine with deliberation and attention everything which the ALL PUISSANT is going to show you." After a short pause, he, the S. W., says, "Is there mortal

here worthy to open the book with the seven seals?" All the brethren cast their eyes down and sigh. The Senior Warden, hearing their sighs, says to them, "Venerable and respectable brethren, be not afflicted; here is a victim (pointing to the candidate,) whose courage will give you content." S. W. to the candidate, "Do you know the reason why the ancients have a long white beard?" Can. "I do not, but I presume you do." S. W. "They are those who came here after passing through great tribulation, and having washed their robes in their own blood: will you purchase your robes at so great a price?" Can. "Yes; I am willing." The Wardens then conduct him to the basin, and bare both his arms—they place a ligature on each, the same as in performing the operation of blood-letting. Each Warden being armed with a lancet, makes an incision in each of his arms, just deep enough to draw a drop of blood, which is wiped on a napkin, and shown to the brethren. The Senior Warden then says, "See, my brethren, a man who has spilled his blood to acquire a knowledge of our mysteries, and shrunk not from the trial!" Then the All Puissant opens the 1st SEAL, of the great book, and takes from thence a *bone quiver*, filled with arrows, and a crown, and gives them to one of the Ancients, and says to him, "Depart and continue the conquest." He opens the 2d SEAL, and takes out a *sword*, and gives it to the next aged, and says, "Go, and destroy peace among the profane and wicked brethren, that they may never appear in our Council." He opens the 3d SEAL, and takes a *balance*, and gives it to the next aged, and says, "Dispense rigid justice to the profane and wicked brethren." He opens the 4th SEAL, and takes out a *skull*, and gives it to the next aged, and says, "Go, and endeavor to convince the wicked that death is the reward of their guilt." He opens the 5th SEAL, and takes out a *cloth*, stained with blood, and gives it to the next aged, and says, "When is the time, (or the time will arrive,) that *we shall revenge and punish* the profane and wicked, who have destroyed so many of their brethren by false accusations." He opens the 6th SEAL, and

that moment the sun is darkened and the moon stained with blood! He opens the 7th SEAL, and takes out *incense*, which he gives to a brother; and also a *vase* with *seven trumpets*, and gives one to each of the seven aged brethren. After this the four *old men*, in the four corners, show their *inflated bladders*, (beeves' bladders, filled with wind under their arms,) representing the four winds; when the All Puissant says, "Here is seen the fulfillment of a prophecy; (Rev. vii. 3:) Strike not, nor punish the profane and wicked of our order, until I have selected the true and worthy Masons!"* Then the four winds raise their bladders, and one of the trumpets sounds, when the two Warden's cover the candidate's arms, and take from him his apron and jewel of the last degree. The 2d trumpet sounds, when the Junior Warden gives the candidate the apron and jewel of this degree. The 3d trumpet sounds, when the Senior Warden gives him a long white beard. The 4th trumpet sounds, and the Junior Warden gives him a crown of gold. The 5th trumpet sounds, and the Senior Warden gives him a girdle of gold. The 6th trumpet sounds, and the Junior Warden gives him the sign, token, and words. The 7th trumpet sounds, on which they all sound together, when the Senior Warden conducts the candidate to the vacant canopy. [This canopy, it will be recollected, is at the right side of the All Puissant, who represents Jehovah. The sounding of the seventh trumpet, and the conducting of the candidate to the canopy, is a representation of the end of the world, and the glorification of true Masons at the right hand of God, having "passed through the *trials* of Free Ma-

* Compare the foregoing with the 5th, 6th, and 7th chapters of Revelation, and the reader will discover that the ALL PUISSANT represents Jehovah seated on the throne of heaven—also, the Lamb of God, opening the seven seals. The *Senior Warden* represents the "Strong Angel proclaiming, "Who is worthy to open the book," &c. The *aged brethren*, and the four old men with bladders, the angels of God with power; and Masonry claiming its faithful adherents as the servants of God, the 144,000 who were sealed in their foreheads, and of whom it is said, "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb," &c. See Rev. 14th chapter.

sonry," and "washed their robes in their *own blood!*" If this is not antichrist, what is?—COMPILER.

Origin of this Degree.—When the Knights and Princes were embodied to conquer the Holy Land, they took a cross to distinguish them as a mark of being under its banners; they also took an oath to spend the last drop of their blood to establish the true religion of the Most High God. Peace being made, they could not fulfill their vows, and, therefore, returning home to their respective countries, they resolved to do in theory what they could not do by practice, and determined never to admit or initiate, any into their mystic ceremonies, but those who had given proofs of friendship, zeal, and discretion. They took the name of Knights of the East and West, in memory of their homes and the place where the order began; and they have ever since strictly adhered to their ancient customs and forms. In the year 1118, the first Knights, to the number of eleven, took their vows between the hands of Garinus, Patriarch and Prince of Jerusalem, from whence the custom is derived of taking the obligation in the same position.

LECTURE.

Q. Are you a Knight of the East and West? *A.* I am.
Q. What did you see when you were received? *A.* Things that were marvellous. *Q.* How were you received? *A.* By water and the effusion of blood. *Q.* Explain this to me? *A.* A Mason *should not hesitate to spill his blood for the support of Masonry.* *Q.* What are the ornaments of the Grand Council? *A.* Superb thrones, sun, moon, perfumed ointment, and a basin of water. *Q.* What is the figure of the draft? *A.* An heptagon within a circle. *Q.* What is the representation of it. *A.* A man vested in a white robe with a golden girdle round his waist—round his right hand seven stars—his head surrounded with a glory, a long white beard—a two-edged sword across his mouth, surrounded by seven candlesticks,

with these letters; H. D. P. I. P. R. C. *Q.* What signifies the circle? *A.* As the circle is finished by a point, so should a Lodge be united by brotherly love and affection. *Q.* What signifies the heptagon? *A.* Our mystic number which is enclosed in seven letters. *Q.* What are the seven letters? *A.* B. D. W. P. H. G. S.; which signifies Beauty, Divinity, Wisdom, Power, Honor, Glory and Strength. *Q.* Give me the explanation of these words? *A.* *Beauty*—to adorn: *Divinity*—that Masonry is of divine origin: *Wisdom*—a quality to invent: *Power*—to destroy the profane and unworthy brethren: *Honor*—is an indispensable quality in a Mason, that he may support himself in his engagements with respectability: *Glory*—that a good Mason is on an equality with the greatest prince: and *Strength*—is necessary to sustain us. *Q.* What signifies the seven stars? *A.* The seven qualities which Masons should be possessed of: Friendship, Union, Submission, Discretion, Fidelity, Prudence and Temperance. *Q.* Why should a Mason be possessed of these qualities? *A.* *Friendship*—is a virtue that should reign among brothers: *Union*—in the foundation of society: *Submission*—to the laws and regulations, and decrees of the Lodge, without murmuring: *Discretion*—that a Mason should always be on his guard, and never suffer himself to be surprised: *Fidelity*—in observing strictly our obligations: *Prudence*—to conduct ourselves in such a manner that the profane, though jealous, may never be able to censure our conduct: and *Temperance*—to avoid all excesses that may injure either body or soul. *Q.* What signifies the seven candlesticks, with their seven letters? *A.* Seven Crimes, which Masons should always avoid; viz: Hatred, Discord, Pride, Indiscretion, Perfidy, Rashness, and Calumny.* *Q.* What are the reasons that Masons should particularly avoid these crimes? *A.* Because they are incompatible with the principles and qualities of a good Mason, who should avoid doing

* Compare the explanation of the seven stars and seven candlesticks, as given above, with that in the word of God. See Rev. i, 20.

an injury to a brother, even should he be ill treated by him, and unite in himself all the qualities of a good and upright man. *Discord* is contrary to the very principles of society: *Pride* prevents the exercise of humanity: *Indiscretion* is fatal to Masonry: *Perfidy* should be execrated by every honest man: *Rashness* may lead us into unpleasant and disagreeable dilemmas: and *Calumny*, the worst of all, should be shunned as a vice which saps the very foundation of friendship and society. Q. What signifies the two-edged sword? A. It expresses the superiority of this degree over all others that precede it. Q. Are there any higher degrees than this? A. Yes; there are several. Q. What signifies the book with seven seals which none but one can open? A. A Lodge or Council of Masons, which the All Puissant alone has a right to convene and open. Q. What is enclosed in the first seal? A. One bow, one arrow, and one crown. Q. What in the second? A. A two-edged sword. Q. What in the third? A. A balance. Q. What in the fourth? A. Death's head. Q. What in the fifth? A. A cloth stained with blood. Q. What in the sixth? A. The power to darken the sun, and tinge the moon with blood. Q. What in the seventh? A. Seven trumpets and perfumes. Q. Explain these things to me. A. The *bow*, *arrow*, and *crown*, signifies that the orders of this respectable Council should be executed with as much quickness as the arrow flies from the bow, and be received with as much submission, as if it came from a crowned head, or chief of a nation. The *sword*, that the Council is always armed to punish the guilty. The *balance* is a symbol of justice. The *SKULL* is the image of a brother who is excluded from a Lodge, or Council!!! This idea must make all tremble, when they recollect the penalties they have imposed on themselves under the most solemn obligations! [Why tremble, if, as some say, the penalties are not to be inflicted?—COMPILER.] The *cloth* stained with blood, that we should not hesitate to spill ours for the good of Masonry. The *power* of obscuring the sun and tinging the moon, with blood, is the representa-

tion of, the power of the Superior Councils—in interdicting their works, if they are irregular, until they have acknowledged their error and submitted to the rules and regulations of the craft established by the Grand Constitutions. The *seven trumpets*, signify that Masonry is extended over the surface of the earth, on the wings of fame, and supports itself with honor. The *perfumes* denote that the life of a good Mason should be, and is, free from all reproach, and is perfumed by means of good report. Q. What age are you? A. Very ancient. Q. Who are you? A. I am a Patrician: (i. e. of Patmos.) Q. Whence came you? A. From Patmos. End of the Lecture.

To close.—Q. What is the o'clock? A. There is no more time. The All Puissant strikes seven, and says, "Venerable Knights Princes, the Council is closed." The two Wardens repeat the same, and the Council is closed.—*Finis*.

THE DEGREE CALLED

KNIGHT OF THE EAGLE, AND SOVEREIGN PRINCE OF ROSE CROIX DE HERODEN.*

Form of admission.—When a brother wishes to receive this high degree, he must produce his certificate of Knight of the East, Prince of Jerusalem, and Knight of the East and West. The following articles must be read to him, to which he must agree before he can be received. 1st. He must present at the door of the Chapter the following petition, and must kneel while one of the brethren reads it: "Brother ———, who is a Knight of the East, Prince of Jerusalem, and Knight of the East and West, begs leave to represent to the Sovereign Chapter the earnest desire he has, to arrive to

* I. this work there are two degrees, entitled "Knight of the Eagle and Sovereign Prince of Rose Croix." The above is given as conferred in England, Scotland, and America; the other is conferred in France.

the Sublime Degree of Rose Croix, the point of Perfection of Masonry, and that you will be pleased (being at present assembled,) to admit him among the number of Knights, if he is found worthy. And your petitioner shall never cease to make vows to Heaven, for the prosperity of the order and good health of all the brethren." After the petition is read the candidate must sign it. 2d. The candidate must remain on his knees, at the door of the Chapter, until the answer is thrown to him on the floor by a Knight, when he rises and reads it. In the answer he will find the day appointed for his reception, and the name of the Knight who is to give him the necessary instructions. The Knight who is named in the answer, directs the candidate to procure three pairs of gloves, (one pair of which must be women's,) and two sticks of fine sealing wax for the seals. He also directs him to present to each of the brethren, one pair of men's, and one pair of women's gloves, and two sticks of sealing wax. 3d. He must make a donation of at least — dollars to the Superior Lodge, Chapter or Council of the Sublime Degrees, which must be done before he is received, and may be appropriated either to defray the expenses of the order or be given to the poor. He must also present to the Lodge three white wax candles for the Master, and two to each of the Knights, at his reception, previous to his entering into the third apartment. 4th. He must solemnly engage on his honor, never to reveal the place *where* he was received, *who* received him, nor *those* who were present at his reception. 5th. He solemnly promises to conform to all the ordinances of the Chapter, and keep himself uniformly clothed as far as he is able. 6th. He must promise to acknowledge his Master at all times and in all places; never to confer this degree without permission, and to answer for the probity and respectability of those whom he proposes. 7th. That he will be extremely cautious in granting this degree, that it may not be multiplied unnecessarily. If the candidate promises to perform these requisitions he may be admitted.

Title of the Order.—This order, which is the ultimatum of Masonry, has different titles. It is called Rose Croix from the rose on the cross of the jewel, being emblematical of the Son of God, who is compared to a rose by the evangelist. Knight of the Eagle, because of the eagle represented in the jewel. Knight of the Pelican, emblematical of the Son of God, who shed his blood for the great family of mankind. De Heroden, because the first Chapter of this degree was held on a mountain of that name, situated between the west and north of Scotland, and where there is at this day the Superior Lodge and residence of the Sovereign Grand Chapter. They meet in an old castle belonging to the Knights of the Rose Croix. It is from this circumstance that three-fourths of the Lodges of England took the name of the Rose Croix de Heroden, and the other fourth the name of Rose Croix, Knights of St. Andrew, because the first Masons of Scotland made a procession every year on the festival of that saint; and because it is the day of their regular constitution, which has induced many to call it St. Andrews, which also is in commemoration of the troubles of that country. The form of the true jewel being lost, they substituted the cross of St. Andrew, though the ceremonies of this degree have no connection with that jewel. They are yet worn in the Lodge of Cologne, suspended to a red ribbon in the form of a collar. In Berlin to a green ribbon; they also wear it to a button hole.

Jewel.—The jewel of this degree is a compass of gold extended to 22 1-2 degrees. The head of the compass is a covered rose, the stock of which comes to a point. In the middle of the compass is a cross, the foot of which rests on the middle of the circle, and the head touches the head of the compass. On one side an eagle, touching a quarter of the circles, the wings and head reclining. On the other side a pelican picking its breast to nourish its young which must be in a nest under it. On the head of the compass must be a crown. On the circle must be engraved on one side, the

Knight in hieroglyphics, on the other side the pass word. The jewel must be of gold; the eagle and pelican of silver. It is worn to a collar of a bright red color, of at least three inches broad, edged with black; a rose at the lower end and a black cross on each side. The Knights must wear this jewel in every Lodge, and announce themselves at the door as Knights of Rose Croix, that they may receive the honor due to them.

Aprons.—For the first chamber, white leather lined, and bordered with black, three red roses placed triangularly on the flap; a human skull with two thigh bones placed across each other, also on the flap. At the bottom of the apron must be a globe, surrounded by a serpent, and on the pocket of the apron a large I.

For the second chamber, red lined and bordered with the same. On the middle of the flap must be embroidered a triple triangle, with three squares within three circles, an I in the middle, which forms the jewel of the second chamber. On each side of this must be embroidered two compasses; the point of one stands in one square of the circle, and the other stands on a triangle, with the point down.

Jewel and Order.—For the first chamber, a broad, black ribbon from the left shoulder to the right hip, (three inches broad.) On the breast a small cross of red ribbon; below this must be a red rose and a small rose of black below this, to which must be suspended a gold cross.

For the second chamber, the order and jewel of this degree.

Clothing of the Knights, Jewels, and Titles of the Officers.—All the brethren must be dressed in black clothes, with their swords on. The Master must be decorated with a brilliant star of seven points, which he wears on his breast over his heart. In the middle must be a circle and in its centre the letter G. The following three words must also be engraved within the circle around the G.; FAITH, HOPE, CHARITY. The Master is called, "EVER MOST PERFECT SOVEREIGN." The Senior Warden wears a triangle, and is called, "Most Excellent and Perfect." The Junior Warden wears the

Square and Compasses, one above the other, and is called "Most Excellent and Perfect." The brethren are called "Most Respectable Knights Princes of Masons."

First Apartment.—The first apartment is a representation of MOUNT CALVARY. It must be hung with black tapestry, and lighted with thirty-three yellow wax candles, in three candlesticks and eleven branches each. There must be three columns of six feet high, and on the chapter of each must be written one of the following words, in large characters of gold; FAITH, HOPE, CHARITY. These columns may serve as candlesticks. At the east end of the Chapter there must be a hill or bank raised to represent Mount Calvary, upon which must be placed three large crosses, and upon each a human skull and two thigh bones across. In the front of this must be the altar covered with black, on which must stand a cross and two yellow wax candles lighted. Behind the altar must be a black curtain to intercept the view of the Mount. It must extend to the top of the Chapter, and be made to open in the middle, and be drawn to each side. The *Master* must be seated on the last step of the altar, having a small table before him, on which is a lighted wax candle, a Bible, square, and compasses, and triangle. There must be no chairs or benches in the Chapter, but all the brethren must be seated on the floor. All the brethren must wear over their black clothes a white satin chasuble, bordered with black ribbon, two inches in width. A red cross, two inches in width, must reach from the top to the bottom of it. It must be made as the chasuble of a Catholic priest which he wears over the alb, when celebrating mass.

Second Apartment.—The east end of the second apartment must represent in transparent painting, the resurrection of *Jesus Christ*, the Savior of mankind; over which must be a brilliant triangle surrounded with glory. The hanging must be of transparent painting, representing the light blue ether of the sky, interspersed with glory. The altar must be splendidly decorated and illuminated with transparent lights. There must be no candles in this apartment, as all the light

must be received through the transparencies. No other figure must be painted on the hangings but the representation of our Savior at the resurrection. At the east, and behind the hangings, at some little distance, must be an organ or a band of music.

Third Apartment.—On the hangings of the third apartment must be represented, in transparent paintings, *all the horrors which we attach to the idea of HELL*, or of a place formed for the punishment of the worst of crimes; such as human figures and monsters with convulsed muscles, engulfed in flames, &c., &c. On each side of the door a human skeleton, with an arrow in his hand. Each apartment must be separate, only connecting with a narrow door.

To Open.—*M.* “My Perfect brothers, Knights Princes of Masons, assist me to open this Chapter.” The Wardens repeat the same one after another. The Master then knocks 3, 4, which is repeated by the Wardens.

M. Most Excellent and Perfect Wardens, what is our care?

S. W. Most Wise, Perfect and Sublime Master, it is to ascertain whether the Chapter is well covered, and all the brethren present are Knights of the Eagle and Rose Croix.

M. “Convince yourselves, my Perfect brethren, one from the south and one from the north.” This the Wardens do by demanding from each brother in rotation the sign, token, and word, after which they give an account to the Master, who says, “Most Perfect Senior Warden, what is the o’clock?”

S. W. The moment when the veil of the temple was rent; when darkness and consternation covered the earth; when the stars disappeared and the lamp of day was darkened; when the implements of Masonry were lost and the cubic stone drew blood and water; that was the moment when the great Masonic word was lost.

M. Since Masonry, my brethren, has sustained so great a loss, let us employ ourselves by new works, to recover the word which was lost, for which purpose let us open the Chapter of Rose Croix.

S. W. My brethren let us do our duty ; the Sovereign Chapter of Rose Croix is open. J. W repeats the same, after which all the Knights bend their right knees to the altar, repeating the same words seven times, a short interval between the 6th and 7th.

M. What is the cause of our assembling here, Most Excellent Senior Warden?

S. W. Ever Most Perfect and Sovereign Master, the propagation of the order and the Perfection of the Knight of the East, who demands to be received among us. Then brethren proceed to ballot for the candidate.

Reception.—When the candidate has given satisfactory answers to all the conditions proposed to him, he must be placed in the chamber of REFLECTION, which must be painted black, with a small table in it with a Bible and several human bones on it. The only light is received from a candle or lamp placed in the skull of a human skeleton. The Master of Ceremonies goes to the candidate and decorates him in the *attributes* of the last degree he has received, and also with his sword and white gloves on. He then says to him, “All the temples are demolished; our tools are destroyed with our columns; the sacred word is lost, notwithstanding all our precaution; and we are in ignorance of the means of recovering it, or of knowing each other. The order, in general, is in the greatest consternation! Will you assist us in recovering the word?” The candidate replies, “Most cheerfully.” The Master of Ceremonies says, “Follow me, if you please;” when he conducts him to the door of the chapter, whereon he knocks as a Knight of Rose Croix. The Senior Warden demands, “What do you want? *Ans.* “It is brother Knight of the East and West, who is wandering in the woods and mountains, and who, at the destruction of the second temple, lost the word and humbly solicits your aid and assistance to recover it.” The door is opened and the candidate is introduced. All the brethren are seated on the floor, their right hands on their necks, their left covering their face, their heads down, their

elbows on their knees, and their jewels covered with black crape. The Master is in the same position at the table. The Senior Warden knocks as a Rose Croix, and announces him to the Master, who says, "My brother, confusion has come on our works, and it is no longer in our power to continue them; you must perceive from our looks and the consternation which prevails among us, what confusion reigns on the earth. The vail of the temple is rent, [at this moment the black curtain is withdrawn;] the light is obscured and darkness spreads over the earth; the flaming star has disappeared, the cubic stone sweats blood and water, and the sacred word is lost; therefore it is impossible we can give it to you, nevertheless it is not our intention to remain inactive: we will endeavor to recover it. Are you disposed to follow us?" *Ans.* "Yes, I am." Master says, "Brother Wardens make the candidate travel for 33 years, [alluding to the years of the Savior's life,] to learn the beauties of the new law," [which is reduced to seven times round the Lodge.] The Wardens lead him slowly around the Lodge, and when he passes before the altar he must kneel, and when passing in the west he bends his right knee, they make him observe the columns and repeat the name of each as he passes them. After he has performed this ceremony, the Wardens knock one after the other and announce him to the Master, who says, "My brother, what have you learned on your journey?" *Ans.* I have learned three virtues by which to conduct myself in future, *Faith, Hope, Charity*; inform me if there are any others. *Master.* "No, my brother, they are the principles and the pillars of our new mystery. Approach near to us and make an engagement never to depart from *that* faith. The brethren rise. The candidate kneels on the last step of the altar and places his hands on the holy Bible and takes the following obligation:

I—do most solemnly and sincerely promise and swear, under the penalty of all my former obligations, which I have taken in the preceding degrees, never to reveal either directly or in-

directly, the secrets or mysteries of Knight of the Eagle, Sovereign Prince of Rose Croix, to any brother of an inferior degree, nor to any in the world besides, who is not justly and lawfully entitled to the same, under the penalty of being forever deprived of the true word, to be perpetually in darkness, my blood continually running from my body, to suffer without intermission, the most cruel remorse of soul; that the bitterest gall mixed with vinegar, be my constant drink; the sharpest thorns for my pillow; and that the death of the cross may complete my punishment, should I ever infringe or violate in any manner or form, the laws and rules which have been, are now, or may be hereafter made known or prescribed to me; and I do furthermore swear, promise and engage on my sacred word of honor, to observe and obey all the decrees which may be transmitted to me by the Grand Inspectors General, in Supreme Council of the 33d degree, that I never will reveal the place where I have been received, nor by whom I was received, nor the ceremony used at my reception, to any person on earth, but to a lawful Prince of Rose Croix; that I never will initiate any person into this degree, but by a lawful patent obtained for that purpose, either from this Chapter, or from a superior Council: so help me God, and keep me steadfast in this my solemn obligation. Amen. He kisses the Bible. The Master says, "My brethren, all is accomplished!" The brethren all place themselves on the floor and cover their faces with their hands, except the Wardens who continue with the Master, and the candidate whom they deprive of his apron and order. The Master invests him with the chasuble and says, "This habit, my brother, teaches you the uniformity of our manners and our belief, and will recall to your recollection the principal points of our mysteries. The black apron with which I invest you, is to mark our sincere repentance of those evils which were the cause of all our misfortunes, and it will also serve to show you those who are in search of the true word. The ribbon is the mark of our constant mourning, till we have found it. Pass to the

west and assist us to search for it." The Wardens conduct him to the west. The Master knocks 6 and 1, as a Knight. The Wardens repeat it. All the brethren rise and place themselves in the sign of the good pasture. The Master demands, "Brother Master Wardens, what is the motive of our assembling?" *Ans.* The loss of the word, which, with your assistance, we hope to recover. *Ques.* What must we do to obtain it? *A.* To be fully convinced of the three virtues which are the basis of our columns and our principles. *Q.* What are they? *A.* Faith, Hope, Charity. *Q.* How shall we find those three columns? *A.* By traveling three days in the most profound obscurity. The Master says, "Let us travel, my brethren, from east to north, and from west to south." All the brethren travel in silence, bending their knees as they pass the altar in the east, and go seven times round. At the third time of going round, the Master passes to the second apartment; at the fourth time the Wardens; at the fifth time all the officers; at the sixth time, all the brethren; at the seventh time, the Master of Ceremonies stops the candidate and says, "You cannot enter unless you give me the word. The candidate answers, "I am in search of the word, by the help of the new law and the three columns of Masonry."

During this time the brethren in the second apartment take off their black decorations, and put on the red, and also uncover their jewels. The candidate knocks on the door, and the Warden, for answer, shuts the door in his face. The Master of Ceremonies says, "These marks of indignity, are not sufficiently humiliating, you must pass through more rigorous proofs, before you can find it." He then takes off the candidate the chasuble and black apron, and puts over him a black cloth covered with ashes and dust, and says to him, "I am going to conduct you into the darkest and most dismal place, from whence the word shall triumphantly come to the glory and advantage of Masonry; place your confidence in me." He then takes him into the third apartment, and takes

from him his covering, and makes him go three times around, (showing him the representation of the torments of the damned,) when he is led to the door of the Chapter and the Master of Ceremonies says to him, "*The horrors which you have just now seen, are but a faint representation of those you shall suffer, if you break through our laws, or infringe the obligation you have taken.*"* The Master of Ceremonies knocks on the door of the Chapter, and the Warden reports to the Master, who orders him to go and see who knocks, The Master of Ceremonies, answers, "It is a Knight, who, after having passed through the most profound and difficult places, hopes to procure the real word as a recompense for his labor." The Wardens give an account to the Master, who says, "Introduce him to the west of the Chapter with his eyes open." The Wardens bring him in and then cover him again with his vail. *Master.* "From whence came you?" *Can.* "From Judea." *Master.* "By what road have you passed?" *Can.* "By Nazareth." *Master.* "Who conducted you." *Can.* "Raphael." *Master.* "What tribe are you of?" *Can.* "Of the tribe of Judah." *Master.* "Take the initial letters of each of these words, and tell me what they form." *Can.* "J, N, R, J." *Master.* "My brethren, what happiness! The word is recovered; give him the light." The vail is taken off, and all the brethren striking with their hands seven times, cry, "Hosanna in the highest; on earth peace, good will towards men!" The music immediately plays the following anthem, which is devoutly sung by all the Knights.

ANTHEM.

Grateful notes and numbers bring,
While the "NAME OF GOD," we sing
Holy, holy, holy Lord,
Be thy glorious name adored.

* This certainly caps the climax, and renders the institution of Masonry complete. The torments of the damned, the awful punishment which the Almighty inflicts on the violaters of his righteous law, is but a *faint emblem* of the punishment which Masonry here declares *shall be inflicted on the violaters of Masonic law*, on those who are guilty of an infraction of Masonic obligation!!!

Men on earth, and saints above
Sing the great Redeemer's love.
Lord, thy mercies never fail,
Hail celestial goodness, hail !
While on earth ordained to stay,
Guide our footsteps in thy way :
Mortals raise your voices high,
Till they reach the echoing sky.

After the anthem is sung, the Master says to the candidate, "Approach, my brother, I will communicate to you our perfect mysteries." The Wardens conduct him to the Master, who says, I congratulate you, my brother, on the recovery of the word, which entitles you to this degree of Perfect Masonry. I shall make no comment or eulogium on it. Its sublimity will, no doubt be duly appreciated by you. The impression which, no doubt, it has made on your mind, will convince you that you were not deceived when you were informed that the ultimatum of Masonic perfection was to be acquired by this degree. It certainly will be a source of very considerable satisfaction to you, that *your merit alone* has entitled you to it. And I hope, my brother, that your good conduct, your zeal, your virtue and discretion, may always render you deserving of the high honor which you have received, and I sincerely wish that your life may long be preserved, to enable you to continue an useful member, and an ornament to our society." [Here follow the signs, token, and words.] The Sovereign Master then says, "Go, my brother, and make yourself known to all the members of the Sovereign Chapter, and return again." The candidate goes and whispers in the ears of the Knights the pass-word; he then returns, and kneels before the altar. All the brethren place their right hands on him. The Senior Warden, [I presume it should read, "The Sovereign Master,"] takes the ribbon, to which is suspended the true jewel uncovered, and says to him, "By the power which I have received from the Sovereign Chapter of Rose Croix de Heroden, I receive and constitute you Prince Knight of the Eagle, Perfect Free Mason de Heroden, under the title of the Rose Croix, that you may

enjoy, now and forever all the privileges, prerogatives, and titles attached to that sublime degree, as virtue and humanity are the foundation of it. I hope, my brother, never to see you dishonor the ribbon with which you have been invested, and which a Perfect Mason should never quit but at his death."

GRAND PONTIFF,

OR

SUBLIME SCOTCH MASONRY.

Decorations of the Lodge, Titles, &c.—The hangings of this Lodge must be blue, spread with gold stars. The Master of this Lodge goes by the title of Thrice Puissant. He is clothed in a white satin robe, and sits on a throne under a blue canopy, behind which, in a niche, is a transparent light, sufficient to light the Lodge. The Thrice Puissant holds a sceptre in his hand. There is only one Warden, who sits opposite the Thrice Puissant in the west, and holds a golden staff in his hand. All the rest of the brethren are clothed in white robes, and have the title of Faithful and True Brothers. They all wear a blue satin fillet round their foreheads, with twelve golden stars embroidered thereon.

The draft (or carpet,) of the Lodge, represents a square city, or celestial Jerusalem, descending on clouds from heaven, to crush the remains of the present Jerusalem, on a three headed serpent, or hydra, in chains, representing the wickedness of the infidels yet remaining there. This celestial Jerusalem has twelve gates, three on each side. In the centre of the city is a tree which bears twelve different kinds of fruits. The present Jerusalem underneath, seems to be turned upside down, and the celestial Jerusalem appears to crush the three headed serpent. On one side of the draft you see a high mountain.

To open the Lodge.—The Thrice Puissant strikes twelve, at equal distances, and then demands the following questions: *Q.* Brother, what's the o'clock? *A.* The hour foretold. *Mast.* "Faithful brethren, the whole is ALPHA, OMEGA, and EMANUEL: Let us work." Then the Warden knocks twelve, as above, and says, "Faithful brethren, the Lodge of Grand Pontiff is open."

Form of reception.—The candidate must be decorated with the attributes of Knight of the East and West, a blue satin fillet with twelve gold stars, tied round his forehead, before he enters. He is immediately introduced into the Lodge, when the Warden places him on the top of a mountain, and asks him, "Brother, do you detest what is perfidious? Do you promise that you will break all communications, correspondence, and friendship with those who are so?" The candidate answers, "I promise and swear." Then the Warden leaves the candidate, and comes down the mountain backwards, and goes to the celestial city, and with a surveyor's chain measures the four sides of it, when he goes to the candidate again, and tells him, "Brother, that city (pointing to it,) measures 12,000 furlongs each side." He then takes the candidate by the hand, and both come down backwards. He places him before the draft, facing the Thrice Puissant. After a minute's silence, he makes him take three square steps towards the chained serpent, then one step on each side of the three heads, he then kneels three times with his right knee, holding at the same time, his right hand horizontally towards the Thrice Puissant. [This ceremony is instead of an obligation.] The Thrice Puissant orders him to retreat three steps, which brings him to the bottom of the draft, where the Warden gives him the sign, token, and word. The order is a broad red ribbon, with twelve golden stars embroidered thereon. It is worn from the right shoulder to the left hip.

The jewel is a square of gold; on one side is engraved ALPHA, on the other, OMEGA.

LECTURE.

Q. What are you? A. I am a Sublime Grand Pontiff. Q. Where have you received this degree? A. In a place where there is neither sun nor moon to light it. Q. Explain this to me? A. As the Grand Pontiff never wants any artificial light, the faithful and true brothers, the Sublime Grand Pontiffs, do not want riches or titles to be admitted into the Sublime Degrees, as they prove themselves worthy of admittance by their attachment to Masonry,—the faithful discharge of their several obligations,—their vulture, and true and sincere friendship for their brethren in general. Q. What does the draft of this Lodge represent? A. A square city of four equal sides, with three gates on each side, in the middle of which is a tree, which bears twelve different kinds of fruit. The city is suspended as on clouds, and seems to crush a three-headed serpent. Q. Explain this to me. A. *The square city represents ancient Free Masonry, under the title of Grand Pontiff, which comes down from heaven to replace the ancient temple, which is represented by the ruins and the three-headed serpent underneath.* Q. How comes Masonry to have fallen into ruin, since we are bound to support it, and are attached to it by our obligations, which cannot be equivocal? A. *It was so decreed in old times, which we learn from the writings of St. John, whom we know to have been the first Mason who held a Lodge of Pefection.* Q. Where does St. John say this? A. *In his revelation, where he speaks of Babylon and the celestial Jerusalem.* Q. What signifies the tree, with the twelve different fruits, which stands in the centre of the square city? A. *The tree of life is placed there to make us understand, where the sweets of life are to be found; and the twelve fruits signify that we meet in every month to instruct ourselves mutually and sustain each other against the attacks of our enemies.* Q. What is the meaning of satin fillet with the twelve golden stars, which the candidate wore round his forehead? A. *It procures those who wear it an entrance into our Lodge, as it*

likewise procures the entrance of those who wear it, into the celestial Jerusalem, as St. John himself informs us. Q. What is the meaning of the twelve golden stars on the fillet of the candidate, and on those of the brethren? A. They represent the twelve angels, who watched at the twelve gates of the celestial Jerusalem. Q. What signify the blue hangings, with the golden stars thereon? A. The blue is the symbol of lenity, fidelity, and sweetness, which ought to be the share of every faithful and true brother; and *the stars represent those Masons who have given proof of their attachment to the statutes and rules of the order, which in the end, will make them deserving of entering into the celestial Jerusalem.* Q. What age are you? A. I reckon no more. Q. What remains for you to acquire? A. The sublime truths of the degrees above this. Q. What is your name? A. Faithful and true brother.

To close.—Thrice Puissant. “What’s the o’clock?” Warden. “Thrice Puissant, the hour accomplished.” *Thrice Puis.* “Alpha and Omega; let us rejoice, my brethren.” He then strikes twelve, which is repeated by the Warden, and the Lodge is closed.—*Finis.*

VENERABLE GRAND MASTER

OF ALL SYMBOLIC LODGES,

SOVEREIGN PRINCES OF MASONRY,

MASTER ADVITIAM, OR GRAND PONTIFF.

Decorations, &c.—This Lodge must be decorated with blue and yellow. The Grand Master sits on a throne, elevated by nine steps, under a canopy. Before it is an altar, on which is a sword, bible, compass, square, mallet, &c., as in the Symbolic Lodges. Between the altar and the south is a candlestick with nine branches, which is always lighted in this Lodge. There are two Wardens in the west. The Grand

Master represents Cyrus Artaxerxes, wearing his royal ornaments and a large blue and yellow ribbon crossing each other.

To open.—Grand Master. "I desire to open the Lodge." He then descends to the lowest step of the throne, and when he is assured that the Lodge is tyled, he knocks one and two with his mallet. Each Warden repeats the same, which makes nine. Gr. Master. "Where is your Master placed?" War. "In the east." G. M. "Why in the east?" War. "Because the glorious sun rises in the east to illumine the world." G. M. "As I sit in the east, I open this Lodge," which is repeated by the Wardens. Then all the brethren clap with their hands one and two.

Reception.—The candidate represents Zerubbabel, who enters the Lodge by himself, without being introduced, decorated with the jewels and badges of the highest degrees he has taken. The Wardens take him by the hand and place him in a blue elbow chair opposite the Grand Master, who demands from him, all the words, from an Entered Apprentice up to a Gr. Pontiff; and after he has satisfied the Grand Master, and is found worthy to hold a scepter, they make him travel nine times round the Lodge, beginning in the south, and then by nine square steps he advances to the throne, and walks over two drawn swords, laid across. There must be a pot with burning charcoal close by the throne, that the candidate may feel the heat of the fire while taking the obligation, in doing which, he lays his right hand on the Bible, which is covered by the Grand Master's right hand, and then takes the following obligation:

I, ———, do most solemnly and sincerely swear and promise under the penalties of all my former obligations, to protect the craft and my brethren with all my might, and not to acknowledge any one for a true Mason, who was not made in a regularly constituted and lawful Lodge. I furthermore do swear that I will strictly observe and obey all the statutes and regulations of the Lodge, and that I will never disclose

or discover the secret of this degree, either directly or indirectly, except by virtue of a full power in writing, given me for that purpose by the Grand Inspector or his deputy, and then to such only as have been Masters of a regular Lodge. All this I swear under the penalties of being for ever despised and dishonored by the craft in general. He then kisses the Bible. Here follow the signs, token, and word.

One word is ———, which signifies, "I am what I am." This is also the name of the man who found the cavern where the lion hid, who kept in his mouth the key of the ark of alliance, which was lost. The second word is ———, which is the name of him who fought the lion in the cavern. The lion had a gold collar round his neck, on which was engraved the word Jechson. The rest is an enigma to you, as it is only known to the Sublime Princes of the Royal Secret; a degree which you cannot receive unless you crush the serpent of ignorance. The third word is ———, which was the name of him who laid the first foundation stone of the temple, rebuilt by the Princes of Jerusalem. The JEWELL is a triangle, on which is engraved SECRET, and is suspended by a broad blue and yellow ribbon.

THE KEY OF MASONRY.

PHILOSOPHICAL LODGE.

KNIGHTS ADEPTS OF THE EAGLE OR SUN.*

This Council must be illuminated by one single light, and is enlightened by one divine light. Because there is one single light that shines among men, who have the happiness of going from the darkness of ignorance and of the vulgar prejudices, to follow the only light that leads to the celestial

* This degree should be read by every Christian. It is a dagger aimed at the heart of Christianity! The language in which it is written, is low, and some parts difficult to be understood.

truth. The light that is in our Lodge, is composed of a glass globe filled with water and a light placed behind it, and therefore renders the light more clear. The glass of reflection, the globe, when it is lighted, is placed in the South.

Robe and Sceptre.—The Grand Master or Thrice Puissant, is named "FATHER ADAM," who is placed in the east, vested in a robe of pale yellow like the morning. He has his hat on, and in his right hand a scepter, on the top of which is a globe of gold; the handle or extremity of the sceptre is gilt. The reason that Father Adam carries the globe above the sceptre in this council is, because he was constituted "*Sovereign Master of the world*," and created "*Sovereign Father of all men*." He carries a SUN suspended by a chain of gold around his neck, and on the reverse of this jewel of gold is a globe. When this degree is given, no jewel or apron is worn.

There is only one Warden who sits opposite Father Adam in the west, and is called *Brother Truth*. He is entitled to the same ornaments, as Father Adam; and the order that belongs to this degree is a broad white-watered ribbon worn as a collar, with an *Eye* of gold embroidered thereon, above the gold chain and jewel of the sun. The number of other officers is seven; and are called by the name of *cherubims* as follows: ZAPHRIEL, ZABRIEL, CAMIEL, URIEL, MICHAEL, ZAPHAEL and GABRIEL. These ought to be decorated in the same manner as the Thrice Puissant Father Adam. If there are more than that number of the Knights of the Sun, they go by the name of SYLPHS, and are the preparers of the council and assistants in all the ceremonies or operations of the Lodge. They are entitled to the same jewel, but have a ribbon of a fiery color tied to the third buttonhole of their coats.

To open the Grand Council.—Father Adam says, "Brother Truth what time is it on earth?" *Br. Truth*. "Mighty Father, it is midnight among the profane or cowans, but the sun is in its meridian in this Lodge." *Father Adam*. "My dear children, profit by the favor of this austere luminary, at

present showing its light to us, which will conduct us in the path of virtue and to follow that law which is eternally to be engraved on our hearts, and the only law by which we cannot fail to come to the knowledge of *pure truth*." He then makes a sign by putting his right hand on his left breast, on which all the brethren put up the first finger of the right hand above their heads, the other fingers clenched, showing by that, that there is but *one God*, who is the beginning of all truth. Then Father Adam says, "This Lodge is opened."

Form of Reception.—After the Council is opened, the candidate is introduced into an antechamber where there are a number of *Sylphs*, each with a bellows, blowing a large pot of fire, which the candidate sees, but they take no notice of him. After he is left in this situation two or three minutes, the most ancient of the *Sylphs* goes to the candidate and covers his face with black crape. He must be without a sword, and is told that he must find the door of the Sanctuary, and when found, to knock on it six times with an open hand. After he finds the door and knocks, brother *Truth* goes to the door, and having opened it a little, asks the candidate the following questions, which he answers by the help of the *Sylphs*. Q. "What do you desire?" A. "I desire to go out of darkness to see the true light, and to know the true light in all its purity." Q. "What do you desire more?" A. "To divest myself of original sin, and destroy the juvenile prejudices of error, which all men are liable to, namely, the desires of all worldly attachments and pride." On which brother *Truth* comes to *Father Adam*, and relates what the candidate has told him, when *Father Adam* gives orders to introduce the candidate to the true happiness. Then brother *Truth* opens the door, and takes the candidate by the hand, and conducts him to the middle of the Lodge or Sanctuary, which is also covered by a black cloth, when *Father Adam* addresses him thus: "My son, seeing by your labor in the royal art, you are now come to the desire of knowledge of the pure and holy truth, we shall lay it open to you without any disguise

or covering. But before we do this, consult your heart and see in this moment if you feel yourself disposed to obey her, (namely truth,) in all things which she commands. If you are disposed, I am sure she is ready in your heart, and you must feel an emotion that was unknown to you before. This being the case, you must hope that she will not be long to manifest herself to you. But have a care not to defile the Sanctuary by a spirit of curiosity, and take care not to increase the number of the vulgar and profane, that have for so long a time ill-treated her, until Truth was obliged to depart the earth and now can hardly trace any of her footsteps. But she always appears in her greatest glory without disguise, to the true, good and honest Free Masons, that is to say, to the zealous extirpaters of superstition and lies. [By a careful perusal of this degree it will be seen, that by "*superstition and lies*," is meant the true religion.—ED.] I hope, my dear brother, you will be one of her intimate favorites. The proofs that you have given, assure me of every thing I have to expect of your zeal, for as nothing now can be more a secret among us, I shall order brother Truth, that he will instruct you what you are to do in order to come to true happiness." After this discourse of Father Adam, the candidate is unveiled and shown the form of the Lodge or Council, without explaining any part thereof. Brother Truth then proceeds thus, "My dear brother, by mouth, holy truth speaketh to you, but before she can manifest herself to you, she requires of you proofs in which she is satisfied in your entrance in the Masonic order. She has appeared to you in many things, which you could not have apprehended or comprehended without her assistance; but now you have the happiness to arrive at the brilliant day, nothing can be a secret to you. Learn, then, the moral use that is made of the three first parts of the furniture, which you knew after you was received an Entered Apprentice Mason, viz: *Bible*, *Compass*, and *Square*. By the *Bible*, you are to understand, that it is the only law you ought to follow. It is that which Adam

received at his creation, and which the Almighty engraved in his heart. *This law is called natural law*, and shows positively that there is but *one God*, and to adore him only without any subdivision or interpolation. The *Compass* gives you the faculty of judging for yourself, that whatever God has created, is well, and he is the sovereign author of every thing. Existing in himself, nothing is either good or evil, because we understand by this expression, an action done which is excellent in itself, is relative and submits to the human understanding, judgment to know the value and price of such action, and that God, with whom everything is possible, communicates nothing of his will, but such as his great goodness pleases; and everything in the universe is governed as he has decreed it, with justice, being able to compare it with the attributes of the Divinity. I equally say, that in himself there is no evil, because he has made every thing with exactness, and that *every thing exists according to his will; consequently as it ought to be*. The distance between good and evil with the Divinity, cannot be more justly and clearly compared than by a circle formed with a compass; from the points being reunited there is formed an entire circumference; and when any point in particular equally approaches or equally separates from its point, it is only a faint resemblance of the distance between good and evil, which we compare by the points of a compass forming a circle, *which circle when completed is God!*

Square.—By the Square we discover that God who made every thing *equal*, in the same manner as you are not able to dig a body in a quarry complete, or perfect; thus the wish of the Eternal in creating the world by a liberal act of his own, well foresaw every matter that could possibly happen in consequence thereof; that is to say, that every thing therein contained at the same time of the creation was good.

Level.—You have also seen a Level, a Plumb, and a rough Stone. By the level you are to learn to be upright and sincere, and not to suffer yourself to be drawn away by the *multitude of the blind and ignorant people*; to be always firm

and steady to sustain the right of the *natural law*, and the pure and real knowledge of that truth which it teacheth.

Perpendicular and rough stone.—By these you ought to understand that the *perpendicular man*, made polished by reason; and put censure away by the excellence of our Master.

Trestle-board.—You have seen the trestle-board, to draw plans on. This represents the man whose whole occupation is the art of thinking, and employs his reason to that which is just and reasonable.

Cubic stone.—You have seen the cubic stone, the moral of which, and the sense you ought to draw from it, is to rule your actions, that they might be equally brought to the sovereign good.

Pillars.—The two pillars teach you that all Masons ought to attach themselves firmly to become an ornament to the order, as well as to its support—as the pillars of Hercules formerly determined the end of the ancient world.

Blazing Star.—You have seen the blazing star, the moral sense of which is, “a true Mason perfecting himself in the way of truth,” that he may become like a blazing star which shineth equally during the thickest darkness, and it is useful to those that it shineth upon, and who are ready and desirous of profiting by its light.

The *first* instructions have conducted you to the knowledge of Hiram Abiff, and the inquiries that were made in finding him out. You have been informed of the words, signs, and tokens which were substituted to those we feared would have been surprised, but of which they afterwards learnt, that the treacherous villains had not been able to receive any knowledge of, and this ought to be an example and salutary advice to you, to be always on your guard, and well persuaded that it is difficult to escape the snares that ignorance, joined to conceited opinion, lay every day against us, and thereby to overcome us; and the most virtuous men are liable to fall, because their candor renders them unsuspecting: but in this case you ought to be firm, as our Respectable Father, Hiram, who

chose rather to be massacred than to give up what he had obtained.

This will teach you that as soon as truth shall be fixed in your heart, you ought never to consider the resolution you should take, *you must live and die to sustain the light*, by which we acquire the sovereign good; we must never expose ourselves to the conversation of cowans, and must be circumspect even with those with whom we are the most intimate, and not to deliver up ourselves to any, excepting those whose character and behavior have proved them brothers, who are worthy to come and appear in the sacred sanctuary, where holy truth delivers her oracles.

You have passed the "*Secret*" and "*Perfect Master*;" you have been decorated with an "*ivory key*," a symbol of your distinction; you have received the pronounciation of the "*ineffable name*" of the Great Architect of the universe, and have been placed at the first balustrade of the Sanctuary; you have had rank among the Levites, after you knew the word "*ZIZON*," which signifies a "*balustrade of the Levites*," where all those are placed as well as yourself, to expect the knowledge of the sublime mysteries.

Coffin and Rope.—In the Degree of Perfect Master, they have shown you a grave, a coffin, and a "*withe rope*," to raise and deposit the body in a speulchre, made in the form of a pyramid, in the top of which is a triangle, and within which was the sacred name of the ETERNAL, and on the pavement were the two columns of Jachin and Boaz laid across.

Ivory Key.—By the "*ivory key*" you are to understand that you cannot open your heart with safety, but at proper times. By the *corpse and grave is represented the state of man, before he had known the happiness of our order*!

Rope.—The rope to which the coffin is tied, in order to raise it, is the symbol of raising a unit, as you have been raised from the grave of ignorance to the celestial place where truth resides.

Pyramid.—The Pyramid represents the true Mason who

raises himself by degrees, till he reaches heaven, to adore the sacred and unalterable name of the Eternal Supreme.

INTIMATE SECRETARY.—This new degree leads you near to Solomon and honor, and after you redoubled your zeal, you gained new honors and favors, having nearly lost your life by curiosity; *which attachment to Masonry gave you the good qualities of your heart, and which found you grace and led you to the "Intendant of the Buildings," and where you saw a blazing star,* a large candlestick with seven branches, with altars, vases, and purification, and a great brazen sea.

Blazing star.—By the expression of "*purification,*" you are to understand that you are to be cleansed from impiety and prejudice, before you can acquire more of the sublime knowledge in passing the other degrees to be able to support the *brilliant light of reason,* enlightened by truth, of which the blazing star is the figure.

Candlestick and seven branches.—By the candlestick with seven branches, you are to remember the mysterious number of the seven Masters who were named to succeed one, and from that time it was resolved that seven Knights of Masonry, united together, were able to initiate into Masonry, and show them the seven gifts of the Eternal, which we shall give you a perfect knowledge of, when you have been purified in the brazen sea.

Brazen Sea.—You have passed from the "Secret" and "Perfect Master" to the "Intimate Secretary," "Provost and Judge," and the "Intendant of the Buildings." In these degrees, they have showed you an "ebony box," a "key suspended," a "balance," and an "inflamed urn."

Ebony box.—The "ebony box" shows you with what scrupulous attention you are to keep the secrets that have been confided to you, and which you are to reserve in the closet of your heart, of which the box is an emblem. And were you to reflect on the black color of said box, it would teach you to cover your secrets with a thick vail, in such a manner that the profane cowans cannot possibly have any knowledge thereof.

Key.—The key demonstrates that you have already obtained a key to our knowledge and a part of our mysteries, and if you behave with equity, fervor and zeal to your brothers, you will arrive shortly to the knowledge and meaning of our society, and this indicates the reason of the balance.

Inflamed urn.—By the “inflamed urn” you are to understand that as far as you come to the knowledge of the Royal and sublime Art, you must, by your behavior, leave behind you, in the minds of your brethren and the vulgar, a high idea of your virtue, equal to the perfume of the burning urn.

Two kings.—In the degree of “Intimate Secretary you have seen and heard two kings, who were entering into their new alliance and reciprocal promise, and of the perfection of their grand enterprise. They spoke of the death of Hiram Abiff, our Excellent Master. You saw guards and man’s overseer, and very near of being put to death for his curiosity of peeping. You also heard of the prospect of a plan called the vault, to deposit the precious treasure of Masonry, when the time should be fulfilled, and you afterwards became a brother. The conversation of the two kings, is the figure and report that our laws must hold with the natural law, which forms a perfect agreement with the conveniences, and promises to those who shall have the happiness to be connected to you in the same manner and perfect alliance, they will afterwards come to the centre of true knowledge.

Tears.—The tears and regret of the two kings are the emblem of the regret you ought to have when you perceive a brother depart from the road of virtue.

The man peeping.—By the man you saw peeping, and who was discovered, and seized, and conducted to death, is an emblem of those who come to be initiated into our sacred mysteries through a motive of curiosity; and if so indiscreet as to divulge their obligations, WE ARE BOUND TO CAUSE THEIR DEATH, AND TAKE VENGEANCE ON THE TREASON BY THE DE-

STRUCTION OF THE TRAITOR!!!* Let us pray the Eternal to preserve our order from such an evil you have hereof seen an example, in that degree to which you came, by your zeal, fervor, and constancy. In that degree you have remarked, that, from all the favorites that were at that time in the apartment of Solomon, only nine were elected to avenge the death of Hiram Abiff; this makes good that a great many are often called, but few chosen. To explain this enigma;—a great many of the profane have the happiness to divest themselves of that name to see and obtain the entrance in our sanctuary, but very few are constant, zealous, and fervent to merit the happiness of coming to the high and knowledge of the sublime truth.

Requisitions to make a good Mason.—If you ask me what are the requisite qualities that a Mason must be possessed of, to come to the center of truth, I answer you, that you must crush the head of the serpent of ignorance. *You must shake off the yoke of infant prejudice, concerning the mysteries of the reigning religion, which worship has been imaginary, and only founded on the spirit of pride, which envies to command and be distinguished, and to be at the head of the vulgar, in affecting an exterior purity, which characterizes a false piety, joined to a desire of acquiring that which is not its own, and is always the subject of this exterior pride, and unalterable source of many disorders, which being joined to gluttonness, is the daughter of hypocrisy, and employs every matter to satisfy carnal desires, and raises to these predominant passions, altars, upon which she maintains without ceasing, the light of iniquity, and sacrifices continually offerings to luxury, voluptuousness, hatred, envy, and perjury. Behold, my dear brother, what you must fight against and destroy, before you can come to the knowledge of the true good and sovereign happiness! Behold this monster which you must con-*

*Since the immolation of William Morgan and the publication of his "Illustrations," Masons have boastingly said, "If the penalty of our laws is death, no one is bound to inflict it." But Masonry says, "We are bound to take vengeance on the treason by the destruction of the traitor; "we are bound to cause his death! ! !"

quer—a serpent which WE detest as an idol that is adored by the idiot and vulgar under the name of RELIGION!!!

[Here, indeed, the principles of Masonry are taught with all plainness; and if the reader has heretofore been blind to the nature and tendency of the institution, methinks he can see them now! Here the Christian beholds his blessed Christ rejected—himself charged with the basest crimes—condemned as an idiot—his worship imaginary—his religion founded on the spirit of pride, the daughter of hypocrisy—a serpent, a monster, an idol detested by Masonry!!!—EDITOR.]

Solomon, king Hiram, and St. John the Baptist.—In the Degrees of “Elected of Fifteen, Illustrious Knights, Grand Master Architects, and the Royal Arch,”* you have seen many things which are only a repetition of what you have already examined. You will always find in those degrees, initial letters enclosed in different triangles, or Deltas. You have also seen the planet Mercury, the chamber called “GABAON,” or the “THIRD HEAVEN;” the “winding staircase”—the “ark of alliance”—the “tomb of Hiram Abiff,” facing the ark and the urn—the precious treasure found by the assiduous travellers—the three zealous brethren Masons—the punishment of the haughty Master Mason, in being buried under the ancient ruins of Enoch—and finally you have seen the figures of Solomon, and Hiram, king of Tyre, and St. John the Baptist.

3. I. I. I.—By the 3. I. I. I. you know the three sacred names of the Eternal, and “mount Gabaon,” (Third Heaven,) which you came to by seven degrees which compose the winding staircase.

The seven stars represent the seven principal and different degrees to which you must come to attain the height of glory represented by the mount, where they formerly sacrificed to the Most High! When you arrive to that, you are to subdue yourself in your passions, in not doing any thing that it is not prescribed in our laws.

* Knights of the Ninth Arch.

By the planet Mercury, you are taught continually to mistrust, shun, and run away from those, who, by a false practice maintain commerce with people of a vicious life, who seem to despise the most sacred mysteries; that is, to depart from those, who by the vulgar fear, or have a bad understanding, and are ready to deny the solemn obligations that they have contracted among us. When you come to the *foot of our arch*, you are to apprehend that you come to the "SANTUM SANCTORUM." You are not to return, but rather to persist in sustaining the glory of our order, and the truth of our laws, principles, and mysteries in like manner as our Respectable Father, Hiram Abiff, who deserved to have been buried there for his constancy and fidelity. We have also, another example in the firmness of "GALAAD," the son of "SOPHONIA," chief of the Levites, under Surnam, the High Priest, as mentioned in the history of perfection. Learn in this moment, my dear brother, what you are to understand by the figures of Solomon, Hiram, king of Tyre, and St. John the Baptist. The two first, exert you, by their zeal in the royal art, to follow the sublime road of which Solomon was the institutor, and Hiram, king of Tyre, the "supporter;" a title legitimately due to that king, who not only protected the order, but contributed with all his might to the construction of the temple, (furnishing stone from Tyre, and the cedars of Lebanon,) which Solomon built to the honor of the Almighty.

The third, or "*St. John the Baptist*," teaches you to preach marvellous of this order, which is as much as to say, you are to make *secret missions among men*, which you believe to be in a state of entering the road of truth, that they may be able one day to see her virtues and visage uncovered.

Hiram Abiff, was the symbol of truth, on earth. "*Jubelum Akirop*" was accused by the serpent of ignorance, which to this day raises altars in the hearts of the profane and fearful. This profaneness, backed by a fanatic zeal, becomes an instrument to the religious reign, which struck the first

stroke in the heart of our dear Father, Hiram Abiff; which is as much as to say, undermined the foundation of the celestial temple, which the Eternal himself had ordered to be raised to the sublime truth and his glory.

The first stage of the world has been witness to what I have advanced. The simple, natural law rendered to our first fathers the most uninterrupted happiness; they were in those times more virtuous, but so soon as the "monster of pride" started up in the air, and disclosed herself to those unhappy mortals, she promised to them every seat of happiness, and seduced them by her soft and bewitching speeches; viz: That "they must render to the Eternal Creator of all things, an adoration with more testimony and more extensive, than they had hitherto done," &c. This HYDRA with an "*hundred heads*," at that time misled, and continues to this day to mislead men, who are so weak as to submit to her empire; and it will subsist, until the moment that the *true elected* shall appear and destroy her entirely.

The Degree of "Sublime Elected," that you have passed, gives you the knowledge of those things which conducts you to the true and solid good. The grand circle represents the immensity of the Eternal Supreme, who has neither beginning nor end.



triangle, or Delta, is the mysterious figure of the Eternal. The three letters which you see signify as follows:—G, at the top of the triangle, "*the grand cause of the Masons*:" the S, at the left hand, the "*submission to the same order*:" and the U, at the right hand, the "*union that ought to reign among the brethren*:" which altogether make but one body, or equal figure in all its parts. This is the triangle called "equilateral." The great letter G, placed in the centre of the triangle, signifies, "Great Architect of the universe," who is God; and in this ineffable name is found all the divine attributes. This letter being placed in the centre of the triangle, is for us to understand that every true Mason must have it profoundly in his heart.

There is another triangle, on which is engraved, S, B, and N, of which you have had an explanation in a preceding degree. This triangle designs the connexion of the brethren in virtue. The solemn promise they have made to love each other; to help, succor, and keep inviolably secret their mysteries of the perfection proposed, in all their enterprises. It is said in that degree, that "You have entered the *Third Heaven*; that means that you have entered the place where pure truth resides, since she abandoned the earth to monsters who persecuted her."



The end of the Degree of Perfection, is a preparation to come clearly to the knowledge of true happiness in becoming a true Mason, enlightened by the celestial luminary of truth, in renouncing voluntarily, all adorations, but those that are made to *one God*, the Creator of heaven and earth, great, good, and merciful.

The Knights of the East, the Princes of Jerusalem, and Knights of the East and West, are known to us, in our days, to be Masonry renewed, and all of them lead us to the same end of the celestial truth, which is to say *finished*.

The Knights of the "White and Black Eagle," and the Sublime Princes of the Royal Secret," and "Grand Commander," are the Chiefs of the great enterprise of the order in general. End of brother Truth's harangue.

Father Adam then says to the candidate, "My dear son, what you have heard from the mouth of Truth, is an abridgement of all the consequences of all the degrees you have gone through, in order to come to the knowledge of the holy truth, contracted in your last engagements. Do you persist in your demand of coming to the holy brother, and is that what you desire, with a clear heart?—answer me." The candidate answers, "I persist." Then Father Adam says, "Brother Truth, as the truth persists, approach with him to the sanctuary, in order that he may take a solemn obligation, to follow our laws, principles, and morals, and to attach himself to us forever." Then the candidate falls on his knees,

and Father Adam takes his hands between his own, and the candidate repeats the following obligation three times:

Obligation.—I, ———, promise in the face of God, and between the hands of my Sovereign, and in presence of all the brethren now present, never to take arms against my king, directly or indirectly, in any conspiracy against him. I promise never to reveal any of the degrees of the Knight of the Sun, which is now on the point of being intrusted to me, to any person or persons whatsoever, without being duly qualified to receive the same; and never to give my consent to any one to be admitted into our mysteries, only after the most scrupulous circumspection, and full knowledge of his life and conversation; and who has given at all times full proof of his zeal and fervent attachment for the order, and a submission at all times to the tribunal of the Sovereign Princes of the Royal Secret. I promise never to confer the degree of the Knights of the Sun, without having a permission in writing from the Grand Council of Princes of the Royal Secret, or from the Grand Inspector or his deputy, known by their titles and authority. I promise also and swear that I will not assist any, through my means, to form or raise a Lodge of the Sublime Orders, in this island, (or in America as the case may be,) “without proper authority.” I promise and swear to redouble my zeal for all my brethren, Knights, and princes, that are present or absent, and if I fail in this my obligation, I consent for all my brethren, when they are convinced of my infidelity, to seize me, and thrust my tongue through with a red hot iron; to pluck out both my eyes, and to deprive me of smelling and hearing; to cut off both of my hands, and expose me in that condition in the field, to be devoured by the voracious animals; and if none can be found, I wish the lightning of heaven might execute on me the same vengeance. O God, maintain me in right and equity. Amen. Amen. Amen.

After the obligation is three times repeated, Father Adam raises the candidate, and gives him one kiss on his forehead,

being the seat of the soul. He then decorates him with the collar, and jewel of the order, and gives him the following sign, token, and word. * * * *

After these are given, the candidate goes round and gives them to every one, which brings him back to Father Adam. He then sits down with the rest of the brethren, and then brother Truth gives the following explanation of the Philosophical Lodge.

Sun.—The sun represents the unity of the Eternal Supreme, the only grand work of philosophy.

3 S. S. S.—The 3 S. S. S. signifies the STILETTO, SIDECH, SOLO, or the residence of the Sovereign Master of all things.

Three candlesticks.—The three candlesticks show us the three degrees of fire.

Four triangles.—The four triangles represent the four elements.

Seven planets.—The seven planets design the seven colors that appear in their original state, from whence we have so many different artificial ones.

Seven cherubims.—The seven cherubims represent the seven metals, viz: gold, silver, copper, iron, lead, tin, and quick silver.

Conception in the moon.—The conception or woman, rising in the moon, demonstrates the purity that matter subsists of, in order to remain in its pure state unmixed with any other body, from which must come a new king, and a revolution or fullness of time, filled with glory, whose name is ALBRA-EST.

Holy Spirit.—The Holy Spirit, under the symbol of a dove, is the image of the Universal Spirit, that gives light to all in the three states of nature; and on the "*animal*," "*vegetable*," and "*mineral*."

Entrance of the temple.—The entrance of the temple is represented to you by a body, because the grand work of nature is complete as gold, portable and fixed.

Globe.—The globe represents the matter in the prijenal state: that is to say, complete.

Caduceus.—The caduceus represents the double mercury that you must extract from the matter; that is to say, the mercury fixed, and from thence is extracted gold and silver.

Stibium.—The word stibium signifies the antimony, from whence, by the philosophical fire, is taken an alkali which we empty in our grand work. End of the philosophical explanation. Then Father Adam explains the

MORAL LODGE.

Sun.—The sun represents the divinity of the Eternal; for as there is but one sun to light and invigorate the earth, so there is but one God, to whom we ought to pay our greatest adoration.

3 S. S. S.—The 3 S. S. S. teaches you that science, adorned with wisdom, creates a holy man.

Three candlesticks.—The three candlesticks are the image of the life of man, considered in youth, manhood, and old age, and happy are those that have been enlightened in these ages, by the light of truth.

Four triangles.—The four triangles show us the four principal duties that create our tranquil life; viz: Fraternal love among men in general, and particularly among brethren, and in the same degree with us. 2dly. In not having anything but for the use and advantage of a brother. 3dly. Doubting of every matter that cannot be demonstrated to you clearly, by which an attempt might be insinuated as mysterious in matters of religion, and hereby lead you away from the holy truth. 4thly. Never do any thing to another that you would not have done unto you. The last precept, well understood and followed on all occasions, is the true happiness of philosophy.

Seven planets.—The seven planets represent the seven principal passions of man.

Seven cherubims.—The seven cherubims are the images of the delights of the life, namely: by seeing, hearing, tasting, smelling, feeling, tranquility, and health.

Conception.—The conception in the moon shows the purity of matter, and that nothing can be impure to the eyes of the Supreme.

Holy Spirit.—The Spirit is the figure of our soul, which is only the breath of the Eternal, and which cannot be soiled by the works of the body.

Temple.—The temple represents our body, which we are obliged to preserve by our natural feelings.

Figure of a man.—The figure is in the entrance of the temple, which bears a lamb in his arms, and teaches us to be attentive to our wants, as a shepherd takes care of his sheep; to be charitable, and never to let slip the present opportunity of doing good, to labor honestly, and to live in this day as if it were our last.

Columns of Jachin and Boaz.—The columns of J. and B. are the symbols of the strength of our souls in bearing equally, misfortunes, as well as success in life.

Seven steps of the temple.—The seven steps of the temple are the figures of the seven degrees, which we must pass, before we arrive to the knowledge of the true God.

Globe.—The globe represents the world which we inhabit.

Lux ex tenebris.—The device of “Lux ex tenebris,” teacheth that when man is enlightened by reason, he is able to penetrate the darkness and obscurity, which ignorance and superstition spread abroad.

River.—The river across the globe represents the utility of the passions, that are as necessary to a man, in the course of his life, as water is requisite to the earth, in order to replenish the plants thereof.

Cross surrounded.—The cross surrounded by two serpents, signifies that we must watch the vulgar prejudices, to be very prudent in giving any of our knowledge and secrets in matters, especially in religion. *End of the moral Explanation.*

PHYSICAL EXPLANATION. (In Lecture.)

LECTURE.

Q. Are you a Knight of the Sun? *A.* I have mounted the seven principal steps of Masonry. I have penetrated into the bowels of the earth, and among the ancient ruins of Enoch, found the most grand and precious treasure of the Masons. I have seen, contemplated and admired the great, mysterious, and formidable name engraved on the triangle. I have broken the pillar of beauty, and thrown down the two columns that supported it. *Q.* Pray tell me what is that mysterious and formidable name? *A.* I cannot unfold the sacred characters in this manner, but substitute in its place the grand word of **MM**. *Q.* What do you understand by throwing down the columns that sustained the pillar of beauty? *A.* Two reasons:—1st. When the temple was destroyed by Nabuzaradan, general of the army of Nebuchadnezzar, I was one that helped to defend the Delta, on which was engraved the ineffable name; and I broke down the columns of beauty, in order that it should not be profaned by the infidels. 2d. As I have deserved, by my travel and labor, the beauty of the great “ADONAI,” (Lord,) the mysteries of Masonry, in passing the seven principal degrees. *Q.* What signifies the seven planets? *A.* The lights of the celestial globe and also their influence, by which every matter exists on the surface of the earth or globe. *Q.* From what is the terrestrial globe formed? *A.* From the matter which is formed by the concord of the four elements, designed by the four triangles, that are in regard to them, as the four greater planets. *Q.* What are the names of the seven planets? *A.* Sun, Moon, Mars, Jupiter, Venus, Mercury, and Saturn. *Q.* Which are the four elements? *A.* Air, Fire, Earth, and Water. *Q.* What influence have the seven planets on the four elements? *A.* Three general matters of which all bodies are composed: life, spirit, and spirit; otherwise, salt, sulphur, and mercury. *Q.* What is life or salt? *A.* The life given by the Eternal

Supreme, or the planets, the agents of nature. *Q.* What is the spirit or sulphur? *A.* A fired matter subject to several productions. *Q.* What is the body or mercurry? *A.* Matter conducted or refined to its form by the union of salt and sulphur, or the agreement of the three governors of nature. *Q.* What are those three governors of nature? *A.* Animal, vegetable, and mineral. *Q.* What is the animal? *A.* We understand in this life, all that is divine and amiable. *Q.* Which of the elements serve for his productions? *A.* All the four are necessary, among which, nevertheless, air and fire are predominant; and it is those that render the animal the perfection of the three governments, which man is elevated to by one-fourth of the breath of the Divine Spirit, when he receives his soul. *Q.* What is the vegetable? *A.* All that seems attached to the earth reigns on the surface. *Q.* Of what is it composed? *A.* Of a generative fire, formed into a body, whilst it remains in the earth, and is purified by its moisture and becomes vegetable, and receives life by air and water; whereby the four elements, though different, co-operate jointly and separately. *Q.* What is the mineral? *A.* All that is generated and secreted in the earth. *Q.* What do we understand by this name? *A.* That which we call metals and demi-metals and minerals. *Q.* What is it that composes the minerals? *A.* The air penetrating by the celestial influence, into the earth, meets with a body, which by its softness, fixes, congeals, and renders the mineral matter more or less perfect. *Q.* Which are the perfect metals? *A.* Gold and silver. *Q.* Which are the imperfect metals? *A.* Brass, lead, tin, iron, and quicksilver. *Q.* How come we by the knowledge of these things? *A.* By frequent observations and the experiments made in natural philosophy, which have decided to a certainty, that nature gives a perfection to all things, if she has time to complete her operations. *Q.* Can art bring metal to perfection so fully as nature? *A.* Yes; but in order to do this, you must have an exact knowledge of nature. *Q.* What will assist you to bring forth this knowledge? *A.*

A matter brought to perfection; this has been sought for under the name of the *philosopher's stone*. Q. What does the globe represent? A. An information of philosophers, for the benefit of the art in this work. Q. What signifies the words "Lux ex tenebris?" A. That is the depth of darkness you ought to retire from, in order to gain the true light. Q. What signifies the cross on the globe? A. The cross is the emblem of the true elected. Q. What represents the three candlesticks? A. The three degrees of five, which the artist must have knowledge to give, in order to procure the matters from which it proceeds. Q. What signifies the word "*Stibium*?" A. It signifies antimony, or the first matter of all things. Q. What signifies the seven degrees? A. The different effectual degrees of Masonry which you must pass to come to the Sublime Degree of Knights of the Sun. Q. What signifies the diverse attributes in those degrees?

A. 1st. The *Bible* or God's law, which we ought to follow.
 2d. The *compass*, teaches us to do nothing unjust.
 3d. The *square*, conducts us equal to the same end.
 4th. The *level*, demonstrates to us all that is just and equitable.

5th. The *perpendicular*, to be upright and subdue the vail of prejudice.

6th. The *trestle-board*, is the image of our reason, where the functions are combined to effect, compare, and think.

7th. The *Rough Stone*, is the resemblance of our vices, which we ought to reform.

8th. The *Cubic Stone*, is our passions, that we ought to surmount.

9th. The *columns*, signify strength in all things.

10th. The *Blazing Star*, teaches that our hearts ought to be as a clear sun, among those that are troubled with the things of this life.

11th. The *Key*, teaches to have a watchful eye over those who are contrary to reason.

12th. The *Box*, teaches to keep our secrets inviolably.

13th. The *Urn*, learns us that we ought to be as delicious perfumes.

14th. The *Brazen Sea*, that we ought to purify ourselves, and destroy vice.

15th. The *Circles on the Triangles*, demonstrate the immensity of the divinity under the symbol of truth.

16th. The *Poniard*, teacheth the step of the elected, many are called, but few are chosen to the sublime knowledge of pure truth.

17th. The word *Albra-est*, signifies a king full of glory, and without blot.

18th. The word *Adonai*, signifies the Sovereign Creator of all things.

19th. The *Seven Cherubims*, are the symbols of the delights of life, known by seeing, hearing, tasting, feeling, smelling, tranquillity, and thought.

Q. What represents the *Sun*? A. It is an emblem of Divinity, which we ought to regard as the image of God. This immense body represents the infinity of God's wonderful will, as the only source of light and good. The heat of the sun produces the rule of the seasons, recruits nature, takes darkness from the winter, in order that the deliciousness of spring might succeed.—*End of the Physical Lecture.*

GENERAL LECTURE IN THIS DEGREE.

Q. From whence came you? A. From the centre of the earth. Q. How have you come from thence? A. By reflection and the study of nature. Q. Who has taught you this? A. Men in general who are blind, and lead others in their blindness. Q. What do you understand by this blindness? A. I do not understand it to be privy to their mysteries; but I understand under the name of blindness, those who cease to be ardent after they have been privy to the light of the spirit of reason. Q. Who are those? A. Those who, through the prejudices of superstition and fanatacism, render their services

to ignorance. *Q.* What do you understand by fanaticism?

A. The *zeal of all particular sects*, which are spread over the earth, who commit crimes, by making offerings to fraud and falsehood. *Q.* And do you desire to rise from this darkness?

A. My desire is to come to the celestial truth, and to travel by the light of the sun. *Q.* What represents that body?

A. It is the figure of an *only God*, to whom we ought to pay our adoration. The sun being the emblem of God, we ought to regard it as the image of the Divinity; for that immense body represents wonderfully, the infinity of God. He invigorates and produces the seasons, and replenishes nature, by taking the horrors from winter, and produces the delights of spring. *Q.* What does the triangle, with the sun in the center, represent?

A. It represents the immensity of the Supreme. *Q.* What signifies the three S. S. S.?

A. *Sanctitas*, *Scientia*, and *Syrentia*, which signify the science accompanied with wisdom, which make men holy. *Q.* What signifies the three candlesticks?

A. It represents the courses of life, considered in youth, manhood, and old age. *Q.* Has it any other meaning?

A. Yes, the triple light that shines among us, in order to take men out of darkness and ignorance into which they are plunged, and to bring them to virtue, truth and happiness, a symbol of our perfection. *Q.* What signify the four triangles, that are in the great circles?

A. They are the emblems of the four principal views of the life of tranquility, &c. 1st. Fraternal love to all mankind in general, more particularly for our brethren, who are more attached to us, and who, with honor, have seen the wretchedness of the vulgar. 2d. To be cautious among us of things, and not to demonstrate them clearly, to any who are not proper to receive them; and to be likewise cautious in giving credit to any matter, however artfully it may be disguised, without a self-conviction in the heart. 3d. To cast from us every matter which we perceive we may ever repent of doing, taking care of this moral precept, "To do to every one of your fellow creatures, no more than you would choose to be done to."

4th. We ought always to confide in our Creator's bounty, and to pray without ceasing, that all our necessities might be relieved, as it seems best to him for our advantage; to wait for his blessings patiently in this life; to be persuaded of his sublime decrees, that whatever might fall, contrary to our wishes, will be attended with good consequences; to take his chastisements patiently, and be assured that the end of every thing has been done by him for the best, and will certainly lead us to eternal happiness hereafter.

Q. Teach us the signification of the seven planets which are enclosed in a triangle, that forms the rays of the exterior circles, and enclosed in the grand triangle. A. The seven planets according to philosophy, represent the seven principal passions of the life of man. Those passions are very useful when they are used in moderation, for which the Almighty gave them to us, but grow fatal and destroy the body when let loose, and therefore it is our particular duty to subdue them. Q. Explain the seven passions to us? A. 1st. The propagation of species. 2d. Ambition of acquiring riches. 3d. Ambition to acquire glory in the arts and sciences among men in general. 4th. Superiority in civil life. 5th. Joys and pleasures of society. 6th. Amusements and gaieties of life. 7th. RELIGION.*

Q. Which is the greatest sin of all that man can commit, and render him odious to God and man? A. *Suicide* and *Homicide*. Q. What signify the seven cherubims, whose names are written in the circle, called the "First Heaven?" A. They represent the corporeal delights of this life, which the Eternal gave to man, when he created him, and are, seeing, hearing, smelling, tasting, feeling, tranquility and thought. Q. What signifies the figure in the moon, which we regard as the figure or image of conception? A. The purity of nature, which procures the holiness of the body; and that *there is nothing imperfect in the eyes of the Supreme.*

* Mind this

Q. What signifies the figure of the columns? *A.* They are the emblem of our souls, which is the breath of life, proceeding from the All Puissant, which ought not be soiled by the works of the body, but to be firm as columns. *Q.* What does the figure in the porch, which carries a lamb in his arms, represent? *A.* The porch ornamented with the columns of Jachin and Boaz, and surmounted with the grand I, represents our body, over which we ought to have a particular care, in watching our conversation, and also to watch our needs, as the shepherd his flock. *Q.* What signify the two letters I and D, at the porch? *A.* They signify our entrance in the order of Masonry; also the firmness of the soul, which we ought to possess from the hour of our initiation; these we ought to merit, before we can come to the sublime degrees of knowing holy truth, and we ought to preserve them, and be firm in whatever situation we may be in, not knowing whether it may return to our good or evil in the passage of this life. *Q.* What signifies the large I in the triangle, on the crown of the portico? *A.* That large I, being the initial of the mysterious name of the Great Architect of the Universe, whose greatness we should always have in our minds, and that our labors ought to be employed to please him; which we should always have in our view, as the sure and only source of our actions. *Q.* What signify the seven steps, that leads to the entry of the porch? *A.* They mark the seven degrees in Masonry, which are the principle we ought to arrive to, in order to come to the knowledge of holy truth. *Q.* What does the terrestrial globe represent? *A.* The world which we inhabit, and wherein Masonry is its principal ornament. *Q.* What is the explanation of the great word, Adonai? *A.* It is the word which God gave to Adam, for him to pray by; a word which our common father never pronounced without trembling. *Q.* What signifies *Lux ex tenebris*. *A.* A man made clear by the light of reason; penetrating this obscurity of ignorance and superstition. *Q.* What signifies the river across the globe? *A.* It represents the utility of our

passions, which are necessary to man in the course of his life, as water is necessary to render the earth fertile; as the sun draws up the water, which being purified falls on the earth and gives verdure. Q. What signifies the cross, surrounded by two serpents, on the top of the globe? A. It represents to us *not to repeat the vulgar prejudices*; to be prudent, and to know the bottom of the heart. *In matters of religion to be always prepared; not to be of the sentiments with sots, idiots, and lovers of the mysteries of religion; to avoid such, and not in the least, to hold any conversation with them.* Q. What signifies the book, with the word Bible written in it? A. As the Bible is differently interpreted, by the different sects who divide the different parts of the earth: Thus the true sons of light, or children of truth, *ought to doubt of every thing at present*, as mysteries or metaphysics: Thus all the decisions of theology and philosophy, *teach not to admit that, which is not demonstrated as clearly, as that 2 and 2 are equal to 4*; and on the whole to adore God, and him only, to love him better than yourself; and always to have a confidence on the bounties and promises of our Creator. Amen. Amen. Amen.

To close the Council.—Q. (By Father Adam,) Brother Truth, what progress have men made on earth, to come to true happiness? A. (By Brother Truth,) Men have always fallen on the vulgar prejudices, which are nothing but falsehood; very few have struggled, and less have knocked at the door of this holy place, to attain the full light of real truth, which we all ought to acquire.

Then says Father Adam, "My dear children, depart and go among men, endeavor to inspire them with a desire of knowing holy truth, the pure source of all perfection; Father Adam then puts his right hand on his left breast; when all the brethren raise the first finger of the right hand, and then the Council of the Knights of the Sun is closed by seven knocks.

KNIGHT OF KADOSH.

Chapter of the Grand Inspector of Lodges, Grand Elected Knight of Kadosh, or the White and Black Eagle. The Chief is the Thrice Illustrious Frederick, king of Prussia, under the title of Thrice Illustrious Knight, Grand Commander.

Opening of the Chapter.—The chapter of the Grand Elected must be composed of five brothers, every one vested in this degree. They must be all dressed in black, with white gloves. The order, a broad black ribbon, worn from the left shoulder to the right hip; to which hangs the attribute of the order, being a Red Cross; the same as the Teutonic Knights used to wear, in the middle of two swords, a cross like a St. Andrews. No aprons are worn.

In this Chapter there are no decorations, nor any emblem, as the curtain is entirely drawn. There is nothing figured on the ground but the mysterious ladder, which must be covered until the candidate has taken his obligation. Observe this well; you are never to admit a person to this eminent degree, unless you have full proof of his fidelity. Of the five brothers who compose this Chapter, two must be with the candidate in another apartment, until he is introduced, the other three remain in the Chapter to assist in the reception. In a distant place, a Knight of Kadosh cannot imitate another brother in this eminent degree, unless he has a power or patent from an Inspector General or a Deputy Grand Inspector, under his hand and seal; and when a reception is made, the Grand Commander remains alone in the Chapter with the candidate, and must be so situated that the candidate cannot see him, as he is not to know who initiated him.

Form of opening the Chapter.—*Q.* Illustrious Knight, are you elected? *A.* Thrice Illustrious Knight, Grand Commander, I am. *Q.* How came you to be elected? *A.* For-

tune decided for me. Q. What proof can you give me of your reception? A. A cavern has been witness of it. Q. What did you do in the cavern? A. I executed my commission. Q. Have you penetrated further? A. Yes, Thrice Illustrious Grand Commander. Q. How shall I believe you? A. My name is Knight of Kadosh; you understand me? Q. What's the o'clock? A. The hour of silence. Q. As it is so, give me the sign, to convince me of your knowledge, ——— on which they all draw their swords, when the Grand Commander knocks *one*, very hard, on the table before him, and says: Illustrious Knights, the Chapter is open. As soon as the Knights with the candidate in the antechamber have heard the one blow in the Chapter, by which they know the Chapter is open, one of them comes and knocks *one* on the door; one in the Chapter goes and opens the door and asks what he wants? He replies, that a servant Knight demands to come to the degree of Grand Elected, as he has all the degrees and qualifications of Masonry which are necessary; which being reported to the Thrice Illustrious Commander, who says: Illustrious Knights, can we admit this Free Mason among us, without running any risk of indiscretion from him? The other two Knights then answer, we swear and promise for him. Then the Thrice Illustrious Grand Commander approaches, and they take each other by the hand, and take the following obligation to each other:—"We promise and swear, by the living God, always supreme, to revenge the death of our ancestor, and which of us that should in any manner commit the most light indiscretion, touching the secret of our order, *shall suffer death*, and shall have his body buried under the throne of this Illustrious Assembly; so God protect us in our design, and maintain us in equity and right." Amen.

Form of Reception.—A short time after the two Knights with the candidate have heard the loud rap of the Grand Commander, to open the Chapter, they both take their hands, and after one of them has been at the door, and when they

think the Grand Commander has finished the necessary business, they introduce the candidate, and leave him in the hands of the Grand Commander, and all four retire to guard the door of the entrance, and every other door of the adjacent rooms, (if any.) The reason of their leaving the Chapter is, that no person ever assisted at the reception of a Knight Templar. When the candidate enters the Chapter, he prostrates his face to the ground, when the Grand Commander, behind the curtain, reminds him of the principal points of Masonry, from its beginning, to the epoch of the assassination of Hiram Abiff; Solomon's desire of punishing the traitors, in the most exemplary manner; the method he took in disposing the Masters who went in search of the three villains, in order to execute his vengeance. He repeats to him the zeal, constancy and fervency of Joabert, Stokin and Jubelum, who, after the most painful search, (by Solomon's order,) had the happiness of finding among the ruins of Enoch's temple in the Ninth Arch, the precious treasure of the Perfect Masons, &c., &c., &c. He continues to remind him of the firmness of the Grand Elect, and Perfect Masons, at the time of the temple's destruction, when they passed through the enemy at all risks, till they obtained an entrance into the sacred vault, to find the pillar of beauty, that they might by effacing the ineffable word, hinder its being exposed to the profane. He then reminds him of the seventy-two years captivity, and the clemency of Cyrus, king of Persia; who, by the request of Zerubbabel, not only gave the Israelites their freedom, but ordered that all the treasure of the temple, taken by Nebuchadnezzar, should be restored to them, in order to decorate the new temple, which he ordered them to build to the infinite God, and created them Knights. Then he repeats the clemency of Darius to Zerubbabel, (at the head of the embassy from Jerusalem to Babylon,) with their complaints against the Samaritans, who refused to contribute to the sacrifices of the new temple, according to the proclamation of his predecessor, Cyrus, in favor of the

Knights of the east; when they received Darius' letters to all the governors of Samaria, &c.; how the ambassadors were received on their return to Jerusalem; and elected princes by the people. He then reminds him, that after this, the second temple being destroyed, how the Most zealous Masons united under chiefs, and worked to the reformation of manners, and elevated in their hearts some spiritual edifice, and rendered themselves worthy by their works. They were more particularly esteemed and distinguished in the time of *Manchin*, who was the most remarkable among them. A great many others embraced Christianity, and communicated their secrets to those Christians, whom they found had the good qualities of it, living in common and forming themselves as one family; which shows how the brilliant order of Masons sustained themselves until the sixth age, and how it fell into a state of lethargy, after that; notwithstanding which, there have been always found some faithful Masons; which is clearly proved by the brilliant manner in which the order of Masonry was received in the year of 1118, when eleven Grand Elect and Perfect Masons, the most zealous, presented themselves to *Garinous*, prince of Jerusalem, Patriarch and Knight Mason, and pronounced their promises between his hands. They taught him the succession of the time, and progress to the time that the princes went to conquer the holy land. The alliance and obligations that were formed between those princes, was, that they would spill the last drop of their blood, in order to establish in Jerusalem, the worship of the Most High. He informs him that the peace which took place after these wars hindered them from accomplishing their design, and, therefore, have continued in theory what they had sworn to do practically, never admitting in their order only those who have given proofs of friendship, constancy and discretion. In fine, the Illustrious Grand Commander makes a general history in genealogy, of the Masonic order, its progress, its decline, and the manner how it was sustained, till the epoch of the crusades, and until the historical circumstances, that have given occa-

sion to the degree which the candidate expects; a degree that will give him a perfect knowledge of the precedent degrees, and the manner how Masonry has come to us; after which, the candidate takes the following obligation, his right hand on the Bible, his left hand between the hands of the Grand Commander.

Obligation.—I promise and swear, never to reveal the secrets of the Grand Elected Knights of Kadosh, or White and Black Eagle, to any person. *I swear to take revenge on the traitors of Masonry;* and never to receive in this degree, none but a brother who has come to the degrees of Prince of Jerusalem and Knight of the Sun, and then only by an authority given to me by a Grand Commander or Deputy Inspector, under his hand and seal. I promise to be ready at all times to conquer the Holy Land, when I shall be summoned to appear, to pay due obedience at all times, to the Princes of the Royal Secret; and if I fail in this my obligation, I desire that all the penalties of my former obligations may be inflicted on me. Amen. He kisses the Bible and rises. Then the Grand Commander proceeds and says, “My dear brother, he who has bestowed this degree on you, which you have now aspired to, and who is described in this place, as Grand Commander, and Grand Inspector of all Lodges, and Grand Elected, is sensible of the importance of the secret already confided in you; it is therefore necessary to recommend a circumspection, and also to observe to those who take the name of Knights of the White and Black Eagle, and Kadosh, to be always attentive, and not to give the least suspicion relative to our mysteries, order, progress, and end of Masonry. The imprudence and indiscretion of many brothers, has given a knowledge to the world of many of our emblems, by which Masonry has greatly suffered, and will be repaired with difficulty. Their indiscretion has caused the loss and retreat of many Puissant brothers, who would have been an ornament and support of our Lodge. Such indiscretion in this degree, my dear brother, would be without any recovery, as there are

no more emblems; when every matter shall be discovered, disclosed to you, that will give room for some events, of which you will see the consequences, when you shall have heard all my instructions. The word which our brothers place at the end of their obligations, viz: *Amen*; signifies *this is no more*, that *shall be no more*; if *this shall be again*. This ought no longer to be a secret to you, who are going to have an explanation of the origin of Masonry, and what has occasioned the society.

Truth penetrates the cloud and the shade, which we can leave, to come to the knowledge of what we were before in quality of Knights of Kadosh, White and Black Eagle, and what we are as Symbolic Masons, and what we can be by the destruction of our enemies; let us pray. *Prayer*.—O most eternal, beneficial and all gracious, great Architect of the Universe; we from the secret depths of our hearts, offer thee a living sacrifice. We beseech thee to inspire our enemies with a just sense of the evil they have done us, and from their having a conviction of their wrongs, they might atone for their manifold injuries, which doth not belong to us thy servants to redress ourselves, but by their eyes being opened we might be reconciled, and by a hearty union take possession of those blessed lands where the original Temple was first established, where we might be gathered into one band, there to celebrate thy holy praises once more on the holy mount, in whose bowels was deposited thy ever glorious, respectable, ever blessed, and awful name. Amen. Then the vail is taken from the floor, and he continues, "Learn that the slightest indiscretion, will infallibly undermine us and throw us into an horrible abyss, where we should see buried the order of Masonry, the remains of an Illustrious and Glorious Order. By its heroism in favor of the unfortunate, how great it has been in the time when its power, authority and riches were arrived to the highest pitch, when the distinguished birth of those who were members of it, celebrated its glory. It was not less so in its tragic end, when by the noble firmness of these

Knights who appeared in the middle of irons, frames and torments. What can we think of the prophecy of James DeMolay, and which was verified according to his prediction. What respect ought we not to have for the courageous zeal of those who have kept the precious remains of an order which the blackest treason, envy, and the most atrocious malignity has not been able to extinguish! What hatred ought not we to have, to those usurpers who occupy the wealth and dignity of this order! They cannot be regarded but only as a powerful enemy, the ashes of which ought to renew that unfortunate period, when the members of the Knights shall be increased, so that they shall be able, under the auspices and conduct of a Grand and Powerful Commander, to retake the possession of all the wealth and dignity which did belong to them formerly, and is now held by those who have no other title, this day, but injustice and malignity.

This is not said, my dear brother, to intimidate those who have, as well as yourself, aspired to this degree which we are going to confer on you this day, or to inspire them with an ardor or indiscreet zeal, for they ought every one to wait the time in silence, to become essential; and if the trust is the more authentic mark of sincere friendship, they ought to wish to augment the number of the Knights, and fear to confer this degree, with too much confidence, on an ordinary friend, lest his discretion should not be so sure as your own. You remember, my dear brother, the obligation you have taken between my hands, at the beginning of the ceremony—and to render you the justice you deserve, I have too good an opinion of you to fear the least indiscretion in you, concerning the first notions I have given you of *this last degree of Masonry*. If in this discourse you have made any remark that would keep you from pronouncing the obligation or vow we are obliged to take from you, before we can give you greater knowledge of the degree of "Grand Elected Knights of Kadosh," consult yourself and see if you are disposed to penetrate further, and fulfill exactly all the points of the ob-

ligation you are going to pronounce with me, *in order to link you to us forever*. There is a pause for some time.

NOTE.—If the candidate is afraid to engage in or hesitates to pronounce the further obligations, the Illustrious Grand Commander, without going further, sends him out, and closes the Chapter. In regard to the notions which the candidate might have already, *the obligation which he has already taken*, will assure us of his discretion. If, on the contrary, he persists in going further, and will take the obligation, the Grand Commander continues the ceremony in the following manner:—

The candidate kneels at the feet of the Grand Commander, puts his right hand on the Bible, and his left between the hands of the Grand Commander—when in this posture, the Grand Commander says, “You swear and promise to me, on that you hold most dear and sacred, 1st. To practice the works of corporeal mercy, *to live and die in your religion*,* and never declare to any man who received you, or assisted at your reception in this sublime degree.” The candidate answers, “I promise and swear.” Then the Grand Commander says, “Say with me, *‘Isedhalad,’*” which he repeats. 2dly. “You promise and swear to have candor in all your actions, in consequence never to receive in this degree, any brother who is not your most intimate friend, and then by the consent of two Grand Elected Inspectors, if to be met with, or by a patent given you for that purpose.” The candidate answers, “I promise and swear.” He then repeats “*Scharlabac.*” 3dly. “You promise and swear at all times to possess a sweetness of mind, as much as you are capable, to love and cherish your brothers as yourself, to help them in their necessities, to visit and assist them when they are sick, and never draw arms against them on any pretense whatsoever.” Ans. “I promise and swear.” Say with me, “*Moteck.*” 4th. “You promise and

* Suppose the religion of the candidate is *false*, and he becomes convinced of his error, what shall he do? He must either live and die contending for that he knows to be a lie or break his Masonic oath!

swear to regulate your discourse by truth, and to keep in great circumspection and regard the degree of the White and Black Eagle or Kadosh." He answers, "I promise and swear." Say with me, "*Emunah*." 5th. "You promise and swear that you will travel for the advancement of heaven, and to follow at all times, and in all points, every matter that you are ordered and prescribed, by the Illustrious Knights and Grand Commander, *to whose orders you swear submission and obedience, on all occasions without any restrictions.*" He answers, "I promise and swear." Say with me, "*Hamach Sciata*." 6th. "You promise and swear to me, to have patience in adversity, and you swear never to receive a brother in this degree, on any pretext whatsoever, whose will is not free, as religious monks and all those who have made vows without restriction to superiors." He answers, "I promise and swear." Say with me, "*Sabael*." 7th. "You promise in the end, and swear to keep inviolably secret, what I am going to confide to you—to *sacrifice the traitors of Masonry*—and to look upon the Knights of Malta, as our enemies—to renounce for ever to be in that order, and regard them as the unjust usurpers of the rights, titles and dignities of the Knights Templars, in whose possession you hope to enter with the help of the Almighty." He answers, "I promise and swear." Then say with me, "*Choemel*," "*Binah*," "*Tabinah*." After the candidate has pronounced the last word, the Grand Commander relieves him and says, "By the seven conditions, and by the power that is transmitted to me, which I have acquired by my discretion, my untired travels, zeal, fervor and constancy, I receive you Grand Inspector of all Lodges, Grand Elect Knight Templar, and take rank among the Knights of Kadosh, or White and Black Eagle which we bear the name of, I desire you not to forget it. It is indispensable for you, my brother, to mount the *mysterious ladder*, which you see there, it will serve to instruct you in the mysteries of our order and it is absolutely necessary that you should have a true knowledge of it." The candidate then ascends

the ladder. When he is on the seventh or highest step, and has pronounced the three last words, the ladder is lowered, and the candidate passes over it, because he cannot retire the same way, as he would in such a case be obliged to go back against which he has taken an obligation, not to retire by the interests and views of the order, which is the reason that the ladder is lowered and he passes over it. He then reads the words at the bottom of the ladder, "*Ne plus ultra.*"

Then the Grand Commander embraces the candidate, and says to him, "My dear brother, I am going to give you the sign, token, and word, with the pass-word of the Grand Elected and Grand Inspectors, after I have given you the explanation of the mysterious ladder which you have ascended and passed over, without knowing the reason thereof. This ladder, my dear brother, is the most essential and analogous to the history which I shall recite to you. Like a ladder she is composed of two supporters, which will give you a just idea of the strength which *Phillip Le Belle*, (or the fair,) king of France, had, in his union with *Pope Clement* the VI. The reunion of the second supporters, by the seven steps, gives you a just idea of the seven conditions that *Phillip*, the fair, imposed on the archbishop, *Bertrand Got*, to make him Pope, and the two supporters being united by the seven steps or conditions, are the base of the union between the King and this Pope elect. The seven steps are also a resemblance of the seven points of your obligation, which you have contracted, and in the same manner *Phillip*, the fair, made *Bertrand Got* take; that by the seventh article, he swore the final destruction of the Knights Templars; and in the same manner, of the seven points of your obligation, you swear to bear an implacable hatred to the Knights of Malta, and engage yourself to endeavor their total destruction, in order to reclaim the rights and dignities which they possess. Lastly, this moment, my dear brother, is the time to instruct you in full, in the degree of Grand Elected, and which gives us a true knowledge how Masonry came to us. Attend to that painful

story—you will easily make the application yourself the more you are instructed.

The history.—After the death of Benedict the XI., who died July 13th, 1304, the cardinals met for the election of a new Pope, and formed themselves in two factions, French and Italians. *Phillip*, the fair, king of France, had then several views which could be accomplished without the assistance of the Pope, to be elected; and as his party in the conclave fomented these divisions to favor *Phillip's* design, who taking advantage of these circumstances, sent for *Bertrand Got*, then archbishop of Bordeaux, son of *Bertrand*, lord of Villandran, in the same diocese, and in the conference which he had with him at a pleasant country seat, near St. John of Angels, when he informed him of his design, and the division of the conclave, which put it in his power to elect a Pope, and that he was disposed to favor him, provided he would swear to perform seven articles, the seventh of which was, to be even a secret to him until the time for the execution of it should be ripe. Accordingly he revealed the six first articles which are foreign to our history, but the seventh, for the exact performance of which, they both took the sacrament to each other's promise; and *Phillip*, the fair, took the brother and nephew of *Bertrand Le Got*, as hostages for the seventh article. This king having found a man fit for his purpose to be the agent for his revenge, caused him to be elected Pope, and promoted to St. Peter's chair, in the year 1305, under the name of *Clement V*. This Pope after his election established his see at the city of Lyons, where his first care was to execute the six first conditions which *Phillip* had imposed on him. The time of declaring the seventh being arrived, *Phillip* did not delay in declaring to the Pope, that by his oath he was to join him, to entirely destroy and exterminate the Knights Templars, to the extent of Christianity. Here is what attracted the hatred of *Phillip* the fair, and what made him take the barbarous resolution against them all.

Some time before the death of Benoit the XI. there was a

sedition in Paris, occasioned by Phillip, who had coined some money, which was light, mixed with base metal, on which the populace were mutinous, who plundered and demolished the house of Stephen Beribet, master of the mint. They went afterwards to the king's dwelling and committed a great deal of indecency, so that every matter conspired an insurrection. The Knights Templars (against whom envy had raised many powerful enemies,) were suspected to have been at the bottom of these outrages, although without any foundation, and their ruin was determined by the king; for which purpose he sought the means of obtaining assistance, when the most favorable opportunity offered itself by the death of *Benoit* the XI. In order to put in his stead a Pope, on certain conditions, that should be imposed on him, nothing was now wanting but a pretense; for when force and authority are in hand, every matter becomes easy; for which purpose they prevailed on two abandoned men with money, whose names were *Gerard Labe* and *Benoit Mehuy*. They proposed to them to get admission among the Knights Templars, and when admitted into their mysteries, to accuse the whole order of the greatest crimes, which these two villains executed exactly. They desired to be received into the order, which was an easy matter, as they had an honest exterior, titles, and and apparent qualities, besides a supposed credit at court. Every one was in their favor, and they were received. But it was not long before the Templars repented heartily of having lighted the fire brand, which was the cause of the deplorable and tragic scene, in which most all of the Templars were involved in one [common destruction; for these two wretches, soon after their admission, accused the whole order of the most dreadful and most execrable crimes, demanding to be separated from them, for the unheard of terrible things which were suggested. The treason is good, (he who commits treason,) but the traitor is detestable, and they suffered the same lot that was intended for the Templars, for they for their treachery received the most dreadful torments, and were not suffered to

live. They had been the instruments, or the cause of vengeance to the Templars, by their false accusations. Upon their reports, the King, (who had lately an interview with the Pope at Potier,) took the surest measures to arrest all the Templars in his dominions in one day. This was done on the 13th of October, 1307, two years after the accusation of these two villains was made. They seized on all their papers, titles, and treasures, and most of their wealth, over which were placed overseers and stewards. King Charles, of Naples, in like manner, ordered all the Templars in his province to be arrested. Those taken in France were locked up in the Castile of Melun, to wait for their trials. The Pope, at the same time, sent for their Grand Master, "James de Molay," a native of Burgundy. Soon as he received the orders of the Pope, he came to Paris with sixty Knights of the order, among which was one *Guy*, brother of the dauphin, *Devienois Hugues de Peraldes*, and *Theodore Bazillede Monaneoart*. They were all arrested and made to suffer the most dreadful torments, in order to draw from them a confession of the crimes they were accused of, though without effect, as they bore bravely every torment, rather than accuse themselves of things of which they were innocent. So that on no other proof than that of two infamous suborners, their trials were concluded, (it being impossible to obtain the least evidence against them, as never any person assisted at the making of a Templar.) They executed and burnt alive fifty-seven in one day; on the next fifty-nine, and so on, until they had completed almost their total destruction. They pardoned none, not even those that served them in accusing the whole order, for as Templars they were included in the general sentence and burnt alive with the others!

Let the end of these unhappy wretches serve as a lesson to us, that we are not in future to be seduced by fine promises, and initiate any but those who have given us, by a long train of service, proofs of the most solid worthiness, lest we might by their indiscretion, be dragged again with all the Knights

of the Black Eagle, or Kadosh, in a common fate. The Grand Master and the three above mentioned brethren, were nevertheless not comprehended in the first execution. The Pope, for reasons which no historian has mentioned, kept the judgment to himself. Most all of the Templars at the time of this prosecution, (which lasted till 1314,) were arrested in all Christian states, but were not all put to death. Phillip the fair, was continually hurrying the Pope to make an end of James de Molay, the Grand Master of his companions, (after having groaned nearly seven years in prison, overloaded with irons,) which was at last executed, when they were burnt alive, the 11th of March, 1314, in the isle of Paris, which moved to pity and tears, the numerous spectators who were present. They were steady, heroic, constant, and made the most solemn vows of their innocence, which was afterwards apparent, supported by an event extremely memorable. Jacque or James de Molay, the Grand Master, seeing himself on the scaffold ready to end his life in the flames (after having lingered in irons for several years, death in any manner was now a relief to him, rather than to linger in prison in this uncertain world,) with great composure turned himself and directed to God the following prayer: "Oh, Almighty and Everlasting God, who knows the innocence of the victims, who have been sacrificed for several years, permit us to reflect on the reproach and infamous torments which you permitted J. C. to be covered with at his death, to redeem us from the slavery of our sins, to give an example to the innocent, in teaching them, by his mildness to suffer without murmuring, the persecution and torments, which injustice and blindness prepare for them. Forgive, O God, the false accusations and imputations, which have caused the destruction of the whole order, of which your Divine Providence has established me chief; and if you are pleased to accept the prayer which we now humbly offer you, permit, O God, that one day these people may know the innocence of those who have endeavored to live in thy holy fear and love: we wait your bounty

and compassion, *the reward of the torments and death we suffer, which we offer to you in order to enjoy your divine presence in everlasting happiness.*" Then addressing himself to the people, he said: "Good people, who see us ready to perish in the flames, you will be able to judge of our innocence, for *I now summon Pope Clement the V. in forty days, and Phillip, the fair, in twelve months, to appear before the awful and tremendous throne of the ever living God, to render an account of the blood they have wickedly shed!*" after which they were hurried to execution, fearing the rescue of the populace. The prediction of James de Molay was accomplished, as Pope Clement the V. died the 19th of April, the same year, at "*Rocque Mowe,*" on the Rhone, and Phillip the fair, within twelve months at *Fontainbleace*. The news of the persecution of the Knights Templars, had already reached the Knights which were left in Cyprus, and in the absence of their Grand Master had been overpowered by the Turks, when they lost *Acre*, with several other places in that island, and were obliged to retire to the isle of Rhodes and the adjacent islands. The prosecutions against them in open council at Vienna, the 1st of October 1311, when the order was banished, their estates confiscated and left at the Pope's disposal, who in the year 1312, gave a part to the Knights of St. John of Jerusalem, who at this day possess the greatest part of their estates. This adversion makes to this day, a part of the obligations of the Grand Elect and Knights Templars. As the number of them who escaped was very small, it rendered that adversi. : more powerful; they sought to increase their order by admitting persons in whom they believed, and thought worthy of keeping the most important secret. Such they found among the good and virtuous Masons, whom Solomon had distinguished and favored, after the construction of the temple. The candor and intrepidity which appeared among them in the greatest dangers; their wisdom, union, charity, love, impartiality, firmness, discretion and zeal, all led them to believe they could do no better than unite them-

selves to them. Their fathers, protectors, and supporters, sought the favor to be admitted into their society, and initiated into their mysteries. Those who were newly initiated into their mysteries, were informed by the Masons, who they were, and the barbarous events they had escaped, and the resolutions they had taken, secretly to increase their numbers, re-establish their order, and take possession again of their estates. The Templars then offered their brethren, the Masons, their assistance, in taking their revenge, and as a common cause to accept the tribute from them, of the most just gratitude and thankfulness: The Grand Elected Knights, and Princes Masons, approved their designs, accepted their offers, and agreed among themselves, instead of the character of their order, which was a cross, to use the sign, token and word of Masons, and by the conformity of several analogies, (events in their history,) persuaded them that the different signs of Masons would put them entirely under cover, against the maliciousness of such as "*Gerard Labe*," or "*Benoit Mehuy*," should they undertake to be admitted into the order, and that they should not intrust the true secret to any but those whom they had tried, and of whom they had the utmost confidence. After having made them pass through the different degrees which we know in Masonry, the birth of which was taken from the construction of Solomon's temple, until its destruction; characterized by the most remarkable events, and by an event entirely analogous to the destruction of the Knights Templars, whom, as elects of Masonry, crieth only to revenge the death of their Illustrious Grand Master and retake their possession. My dear brother, from the degree of Master Mason that you have received, and from your having learned to shed tears at the tomb of Hiram Abiff, have you not been disposed to take vengeance? Did they not show you the traitor, Jubelum Akirop, (or Abiram,) in the most dreadful colors? Would it be exaggerating to compare the conduct of Phillip, the fair, with his? and to compare the two infamous informers, "*Gerard Labe*," and "*Benoit Mehuy*," to the two villains

who joined Akirop, to murder Hiram Abiff? Do they not kindle in your heart the same revenge which those Fellow Crafts deserved, and was executed on them?

The trials you have gone through to learn the historical facts of the ancient Bible; do they not serve to make an impression on your heart and enable you to make a just application of the death of Hiram Abiff, in comparing it with that of James de Molay? By the degree of "Elected Knights of Nine," where your heart was disposed to revenge, you have been prepared to the implacable hatred that you have sworn to the Knights of Malta, on whom you ought to revenge the death of James De Molay. As a Grand Elected, you have acquired, by your proved discretion in Symbolic Masonry, the light which leaves nothing more for you to desire, than your submission to the Degree of the Sublime Princes of the Royal Secret, our Chief and Grand Elected of the Order, who has bestowed on you this singular favor. This is, my Most Illustrious brother, how, and by whom, Masonry is derived and has been transmitted to us. You ought to see what it is, to enter to our lawful rights, which leads us to associate with men whom merit, bravery, and good manners give titles to; which only birthrights grant to the ancestors of the Templars. You are now a Knight, and on a level with them; you have the same hazards to run, as much from the side of envy as persecution, which you may escape by keeping carefully your obligation, and secreting from the vulgar, your estate and what you are.

Having attained to this degree of light, which you merit, and the knowledge we have of your manners, we are persuaded that our confidence towards you will be sufficient to make you apprehend, how important it is to you, not to be the cause of our repenting your initiation. We know you too well to have the least doubt of you. We therefore, do not hesitate to enlighten you into the true interests of the order, and that by your uniting yourself to us, with a sincere submission, will acquire that perfection your zeal deserves. You

are now in the rank of those who shall be elected to the grand work. When once your name is in the urn of your election, the delicious perfumes of your actions will bring you to the true happiness you desire, which I wish you. Amen. Amen. Amen.

After this discourse the Grand Commander knocks one great blow on the table, in order to call the four Knights to enter into the Chapter, who were out. After which the Grand Commander finishes the reception, and gives the new Knight the sign, token and word. He arms him and decorates him with the attributes, and communicates the name he must take in future, which is uncommon to all others, and is *Knight Kadosh*, or Knight of the White and Black Eagle, instead of Knight Templars.

The JEWEL is a red cross, as before described, but in the room of that, now it is a black spread eagle, with two heads suspended to a broad order of fiery, bloody color, worn from the left shoulder to the right hip. The eagle, as if going to fly, with a naked sword in his claws.

The brother who desires to be better acquainted with the foregoing interesting history of the Knights Templars, may consult the following authors, viz:—Villancus' History; History of all Orders, by Mathai, (in Paris;) History of Malta, by Verto; and an essay on Paris, by St. Foix.

SKETCH OF THE MORGAN TRAGEDY.*

THE facts attending the abduction of Morgan, not elicited without the most extraordinary difficulty by subsequent investigation, have been so often published far and wide as to make it superfluous here to repeat them. It may be enough to state, that from the day when the partnership between Morgan and David C. Miller, a printer of Batavia, made for the purpose of publishing the "Illustrations of Masonry," was announced, no form of annoyance which could be expected to deter them from prosecuting their design, was left unattempted. The precise nature of these forms may be better understood, if we class them under general heads, until they took the ultimate shape of aggravated crime.

1. Anonymous denunciation of the man Morgan, as an imposter, in newspapers published at Canandaigua, Batavia, and Black Rock, places at some distance from each other, but all within the limits of the region in which the subsequent acts of violence were committed.

2. Abuse of the forms of law, by the hunting up of small debts or civil offenses with which to carry on vexatious suits or prosecutions against the two persons heretofore named.

3. The introduction of a spy into their counsels, and of a traitor to their confidence; employed for the purpose of betraying the manuscripts of the proposed work to the Masonic Lodges, and thus of frustrating the entire scheme.

4. Attempts to surprise the printing office by a concerted night attack of men gathered from various points, assembling at a specific rendezvous, the abode of a high member of the Order, and proceeding in order to the execution of the object,

* This sketch is extracted from the introduction of J. Q. Adams' "Lectures on Masonry."

which was the forcible seizure of the manuscripts and the destruction of the press used to print them.

5. Efforts to get possession of the persons of the two offenders, by a resort to the process of law, through the connivance and co-operation of officers of justice, themselves Masons. These efforts failed in the case of Miller, but they succeeded against Morgan, and were the means by which all the subsequent movements were carried into execution.

6. The employment of an agent secretly to prepare materials for the combustion of the building which contained the printing materials known to be employed in the publication of the book and to set them on fire.

Such were the proceedings which were resorted to at the very onset of this conspiracy, and upon looking at them, it will be seen at a glance that the prosecution of them involved the commission of a variety of moral and social offenses, the commission of which *may be fairly included within the literal injunction of the Masonic oath*. Had the matter stopped here, it would have furnished abundance of evidence to establish the dangerous character of a secret Institution, when its interests are deemed to conflict with those of individual citizens or of society at large. But what has thus far been compressed in the six preceding heads, appears as nothing when compared with the startling developments of the remainder of the story.

On Sunday, of all the days in the week, the tenth of September, 1826, the coroner of the county of Ontario, himself Master of the Lodge at Canandaigua, applied to a Masonic justice of the peace of that town for a warrant to apprehend William Morgan, living fifty miles off at Batavia. The offense upon which the application was based was larceny, and the alleged larceny consisted in the neglect of Morgan, to return a shirt and cravat that had been borrowed by him in the previous month of May. Armed with this implement of justice, which assumes in this connection the semblance of a dagger rather than of its ordinary attribute a sword, the coro-

ner immediately proceeded in a carriage obtained at the public cost, to pick up at different stations along the road of fifty miles, ten Masonic brethren, including a constable, anxious and willing to share in avenging the insulted majesty of the law. At the tavern of James Ganson, six miles from Batavia, the same place which had been the head-quarters of the night expedition against Miller's printing office, the party stopped for the night. Had that expedition proved successful, it is very probable that this one would have been abandoned. As it was, the failure acted as a stimulus to its further prosecution. Early the next morning, five of the Masonic beagles, headed by the Masonic constable, having previously procured a necessary endorsement of their writ to give it effect in the county of Genesee, from a Masonic justice of the peace, proceeded from Ganson's house to Batavia, where they succeeded in seizing and securing the man guilty of the alleged enormity touching the borrowed shirt and cravat. A coach was again employed, the Masonic party lost no time in securing their prey, and at about sunset of the same day with the arrest, that is, Monday, the eleventh day of September, they got back to Canandaigua. The prisoner was immediately taken before the justice who had issued the warrant, the futility of the complaint was established, and Morgan was forthwith discharged. The case affords a striking illustration of the abuse of the remedial process of the law to the more secure commission of an offense against law. Morgan was free, it is true, but he was at a distance of fifty miles from home, alone, and without friends, brought through the country with the stigma resulting from the suspicion of a criminal offense attached to him, and all without expense attached to the parties engaged in the undertaking, as well as without the smallest hazard of a rescue.

It turned out that the person of whom the shirt and cravat had been originally borrowed, had never sought to instigate a prosecution for the offense. The idea originated in the mind of the Masonic coroner himself. He had executed the plan of using the law to punish an offense of Masonry, to the ex-

tent to which it had now been carried. Morgan had been brought within the coil of the serpent, but he was not yet entirely at its mercy. Another abuse of the legal form yet remained to complete the operation. No sooner was the victim landed on the pavement, exonerated from the charge of being a thief, than he found the same Masonic Grand Master and coroner tapping him on the shoulder, armed with a writ for a debt of two dollars to a tavern keeper of Canandaigua. Resistance was useless. Morgan had neither money nor credit, and for the want of them he was taken to the county jail. The common property and the remedial process of the State was thus once more employed to subserve the vindictive purpose of a secret society.

Twenty-four hours were suffered to pass, whilst the necessary arrangements were maturing to complete the remainder of the terrible drama. On the evening of the succeeding day, being the twelfth of September, the same Grand Master coroner once more made his appearance at the prison. After some little negotiation, Morgan is once more released, by the payment of the debt for which he had been taken. But he is not free. No sooner is he treading the soil of freedom, and perchance dreaming of escaping from all these annoyances, than upon a given signal, a yellow carriage and grey horses are seen by the bright moonlight rolling with extraordinary rapidity toward the jail. A few minutes pass, Morgan has been seized and gagged and bound and thrown into the carriage, which is now seen well filled with men, rolling as rapidly as before, but in a contrary direction. Morgan is now completely in the power of his enemies. The vail of law is now removed. All that remains to be done is to use the arm of flesh. Morgan is now taking his last look of the town of Canandaigua.

It is a fact, that this carriage moved along, night and day, over a hundred miles of well settled country, with fresh horses to draw it supplied at six different places, and with corresponding changes of men to carry on the enterprise, and not the smallest let or impediment was experienced. With

but a single exception, every individual concerned in it was a Freemason, bound by the secret tie; and the exception was immediately initiated by a unanimous vote of the Lodge at Lewiston. It afterwards appeared in evidence, that the Lodge at Buffalo had been called to deliberate upon it, and moreover that the Lodges at Le Roy, Bethney, Covington, and Lockport, as well as the Chapter at Rochester, had all of them consulted upon it. There is no other way to account for the preparation made along the line of the road traveled by the party. Nowhere was there delay, or hesitation, or explanation, or discussion. Every thing went on like clock-work, up to the hour of the evening of the fourteenth of September, when the prisoner was taken from the carriage at Fort Niagara, an unoccupied military post near the mouth of the river of that name, and lodged in the place originally designed for a powder magazine, when the position had been occupied by the troops of the United States. The jurisdiction was now changed from that of the State to that of the Federal Government, but the power that held the man was one and the same. It was Masonry that opened the gates of the Fort, by controlling the will of the brother who for the time had it intrusted to his charge.

On this same evening, there was appointed to take place at the neighboring town of Lewiston, an installation of a Chapter misnamed Benevolent, at which the arch-conspirator was to be made Grand High Priest, and an opportunity was given to all associates from distant points to come together, and to consult upon what it was best to do next. Here it is, that in spite of the untiring labors of an investigating committee organized for the purpose, and in spite of the entire application of the force of the courts of the country to the eliciting of the truth, the details of the affair which thus far have been clearly exposed, begin to grow dim and shadowy. There is reason to believe that Morgan was carried across the river in a boat at night, and placed at the disposal of a Canadian Lodge at Newark. The scruples of one or two brethren,

who hesitated at the idea of murder, brought on a refusal to assume the trust. Consultations on this side of the river followed, and messengers were despatched to Rochester for advice. The final determination was, that Morgan must die, to pay the penalty of his violated oath. After this, every thing attending the catastrophe becomes more and more uncertain. It is affirmed that eight Masons met and threw into a hat as many lots, three of which only were marked. Each man then drew a lot, and where it was not a marked lot, he went immediately home. There is reason to believe that the three who remained, were the persons who, on the night of the 19th or 20th of September, took their victim from the fort, where he had been kept for sacrifice, carried him in a boat to the middle of the stream, and, having fastened upon him a heavy weight, precipitated him into eternity.

Such is a condensed statement of this eventful history—a history which in many of its details will vie in interest with any narrative of romance. That such a tragedy *could* be executed in the United States, a country fortified as the people fondly imagine by all known securities to life and liberty; that it could be carried on through a period of ten days, in a populous Christian community, without thought of rescue; that it could enlist as actors so large a number of citizens of good repute, in so many different quarters, as were members of the various Lodges privy to the transaction; and finally, that it could secure the co-operation of the chosen ministers of justice, and even some set apart to the service of the Deity, one of whom could be found bold enough to invoke the blessing of God upon the contemplated violation of his most solemn law; that it could involve all these possibilities, was a thing well calculated to rouse the human mind to a high pitch of wonder, until the problem found its natural solution in the disclosure of the Masonic oath. Construed as this obligation was construed, by the members of the order in western New York, all cause of surprise at the consequences instantly disappears.

ANTI-MASONIC CONVENTIONS.

A few months after the abduction and murder of Wm. Morgan, the community, especially in the State of New York, became deeply stirred. The indignation which burned in the breasts of the people at that high-handed outrage, sought for vent in Conventions—delegated, mass, church, and State Conventions—where the claims of a secret society, such as Masonry had proved itself to be, to existence in a republican government were freely discussed. The ruling spirits in these gatherings were seceding Masons, who had become tired of the profanity and immorality of the institution, and seemed glad of an opportunity to unite in a popular movement to break the galling chains of its anti-christian obligations.

Were it not for swelling the size of this edition beyond what is contemplated by the present publishers, the proceedings of those Conventions should appear in full. But a few extracts from the resolutions will show in what light Masonry was viewed by men who had become acquainted with its inside life.

At a church Convention, held at Milton, N. Y., Sept. 12th and 13th, 1827, in which nineteen Baptist churches were represented, it was resolved to have *no fellowship for or with the institution of Free Masonry.*

Resolved also, "That we do not fellowship our Baptist brethren, unless they *completely abstain from the same.*"

A Convention was held at Le Roy, March 6th and 7th, 1828, for the twelve western counties of N. Y., which, with other resolutions, adopted unanimously the following:

Resolved, That it is a peculiar feature of our free government, that all measures should be open and amenable to pub-

lie opinion; and that the existence of any society in this country, whose objects, principles and measures, are secret and concealed, is not merely useless, but hostile to the spirit of our institutions.

Resolved, That the bare existence of secret societies in these United States, justify fears, jealousies, and suspicions as to their objects, in the breasts of the uninitiated, which have a tendency to distract society and sow ill will and dissensions in community.

Resolved, That the disclosures which have been made of the principles and obligations of speculative Free Masonry, prove it to be an institution of dangerous tendency—liable to be used by the ambitious and designing as an engine for exalting unworthy men, and effecting improper measures—placing the citizen in a situation in which his duty to his country must in many instances conflict with his obligations to the fraternity—and weakening the sanctions of morality and religion by the multiplication of profane oaths, and an irreverent familiarity with religious forms and sacred things.

Resolved, That we discover in the ceremonies and obligations of the higher degrees of Masonry, principles which deluged France in blood, and which tend directly to the subversion of all religion and government.

Resolved, That the obligation in one of the degrees of Masonry to protect a brother, "right or wrong," and to preserve his secret inviolate, even in cases of murder and treason, has a tendency to unnerve the arm of justice, and to afford protection to the vicious and profligate from the punishment due to their crimes.

Resolved, That the tendency of such obligations is to weaken the sanction of virtue in the minds of the recipients, by making bad men bold and unblushing to trust the history of their crimes to the ears of a brother, and thus making them familiar with iniquity, to the destruction of all correct moral principles.

Resolved, That we view the impious personification of the Deity, and the irreverent introduction of the name of our blessed Savior, and the Holy Trinity, in Masonic meetings and ceremonies, with mingled pain and abhorrence; and that we regard the unhallowed substitution of the profane orgies of Free Masonry for the Christian religion, as fraught with more danger to the peace of society and the truths of revelation, than open Deism or avowed infidelity.

Resolved, That the outrages upon the liberty of one citi-

zen, and upon the liberty and life of another, committed by Masons in these western counties, afford horrible proof of the sanguinary nature of Masonic oaths.

Resolved, That the wide spread conspiracy of numerous Masons to plot these outrages—their attempts to stifle investigation after they had been committed—and to screen the actual offenders from the justice due their crimes—sufficiently identifies the institution with these enormities; and justifies us in holding it and its supporters responsible for the same.

Resolved, That an institution whose rites are impious—whose obligations are blasphemous—and if observed in the spirit of their horrid import, must necessarily lead to perjury and murder—an institution in one instance at least, stained with the blood of one of its members, by a crime which has in an unequivocal manner received the sanction of the order, is unworthy to exist in a free government; and that we pledge ourselves to each other and to the world, that we will use all lawful and constitutional means to banish entirely from our country that bloody relic of barbarism.

Resolved, That those Masons who have disclosed the horrid obligations which bind the fraternity together, deserve the warmest gratitude of their fellow citizens; and that we will do every thing in our power to sustain them against those persecutions which the nature of those obligations and the vindictive character of the institution teach us to fear will be their lot.

Resolved, That this convention are satisfied from the evidence adduced before them, of the substantial truths of the Masonic obligations recently published—and that the same be published to the world in connection with the proceedings of this convention.

Resolved, That we regard the public press as the sentinel of freedom, and cannot but lament its entire subjugation throughout the Union to the control of Free Masonry.

A Convention of *seceding Masons* was held at Le Roy, February, 19th and 20th, 1828, and agreed to discuss, freely and fully, the principles and obligations of Free Masonry. After the reading the three degrees prepared by Wm. Morgan, the following resolution was unanimously passed:

Resolved, That the book written by Capt. Wm. Morgan, entitled "Illustrations of Masonry," is a *fair and full exhibition* of the first three degrees of Masonry; that we solemnly

and unequivocally testify to the above, we cheerfully subscribe our names thereto.

Signed by thirty-six names, stating the degrees taken by each.

The four degrees of the Chapter—Mark Master, Past Master, Most Excellent Master, and Royal Arch—were then read, after which, the political, moral, and religious nature and tendency of the foregoing obligations were freely discussed; “whereupon it was resolved by all Royal Arch Masons present, that the foregoing obligations are, according to our best recollections, substantially true—and by the Convention, that they are neither legally, morally, or religiously binding; and that they be published to the world.”

Similar action was taken in reference to some of the higher degrees, as published in this work.

On the 4th of July, 1828, at an adjourned meeting of the Convention of seceding Masons, the following declaration of independence from the Masonic institution, was unanimously adopted, and signed by *one hundred and three names*, with the degrees taken by each as given below:

DECLARATION.

When men attempt to dissolve a system which has influenced and governed a part of community, and by its pretensions to antiquity, usefulness, and virtue, would demand the respect of all, it is proper to submit to the consideration of a candid and impartial world, the causes which impel them to such a course. We, seceders from the Masonic institution, availing ourselves of our natural and unalienable rights and the privileges guaranteed to us by our constitution freely to discuss the principles of our government and laws, and to expose whatever may endanger the one or impede the due administration of the other, do offer the following reasons for endeavoring to abolish the order of Free Masonry, and destroy its influence in our government.

In all arbitrary governments free inquiry has been restrict-

ed as fatal to the principles upon which they were based. In all ages of the world tyrants have found it necessary to shackle the minds of their subjects, to enable them to control their actions; for experience ever taught that the free mind ever exerts a moral power that resists all attempts to enslave it. However forms of government heretofore have varied, the right to act and speak without a controlling power has never been permitted. Our ancestors who imbibed principles of civil and religious liberty, fled to America to escape persecution; and when Britain attempted to encroach upon the free exercise of those principles, our fathers hesitated not to dissolve their oaths of allegiance to the mother country, and declare themselves free and independent; and exulting millions of freemen yet bless their memories for the deed. A new theory of government was reduced to practice in the formation of the American republic. It involved in its structure principles of equal rights and equal privileges; and was based on the eternal foundation of public good. It protects the weak, restrains the powerful, and extends its honors and emoluments to the meritorious of every condition. It should have been the pride of every citizen to preserve this noble structure in all its beautiful symmetry and proportions. But the principle of self aggrandizement, the desire to control the destinies of others, and luxuriate in their spoils, unhappily still inhabits the human breast. Many attempts have already been made to impair the freedom of our institutions and subvert our government. But they have been met by the irresistible power of public opinion and indignation, and crushed. In the meantime the Masonic society has been silently growing among us, whose principles and operations are calculated to subvert and destroy the great and important principles of the commonwealth. Before and during the revolutionary struggle, Masonry was but little known and practiced in this country. It was lost amid the changes and confusion of the conflicting nations, and was reserved for a time of profound peace, to wind and insinuate itself into

every department of government, and influence the result of almost every proceeding. Like many other attempts to overturn government and destroy the liberties of the people, it has chosen a time when the suspicions of men were asleep; and and with a noiseless tread, in the darkness and silence of the night, has increased its strength and extended its power. Not yet content with its original powers and influence, it has of late received the aid of foreign and more arbitrary systems. With this accumulation of strength, it arrived at that formidable crisis when it bid open defiance to the laws of our country in the abduction and murder of an unoffending citizen of the republic. So wicked was this transaction, so extensive its preparation, and so openly justified, that it aroused the energies of an insulted people, whose exertions have opened the hidden recesses of this abode of darkness and mystery; and mankind may now view its power, its wickedness and folly.

That it is opposed to the genius and design of this government, the spirit and precepts of our holy religion, and the welfare of society generally, will appear from the following considerations:

It exercises jurisdiction over the persons and lives of citizens of the republic.

It arrogates to itself the right of punishing its members for offenses unknown to the laws of this or any other nation.

It requires the concealment of crime, and protects the guilty from punishment.

It encourages the commission of crime, by affording to the guilty facilities of escape.

It affords opportunities for the corrupt and designing to form plans against the government, and the lives and characters of individuals.

It assumes titles and dignities incompatible with a republican form of government, and enjoins an obedience to them derogatory to republican principles.

It destroys all principles of equality, by bestowing favors

on its own members to the exclusion of others equally meritorious and deserving.

It creates odious aristocracies by its obligations to support the interests of its members, in preference to others of equal qualifications.

It blasphemes the name, and attempts a personification of the Great Jehovah.

It prostitutes the Sacred Scriptures to unholy purposes, to subserve its own secular and trifling concerns.

It weakens the sanctions of morality and religion, by the multiplication of profane oaths, and an immoral familiarity with religious forms and ceremonies.

It discovers in its ceremonies, an unholy commingling of divine truth with impious human inventions.

It destroys a veneration for religion and religious ordinances, by the profane use of religious forms.

It substitutes the self-righteousness and ceremonies of Masonry for the vital religion and ordinances of the Gospel.

It promotes habits of idleness and intemperance, by its members neglecting their business to attend its meetings and drink its libations.

It accumulates funds at the expense of indigent persons, and to the distress of their families, too often to be dissipated in rioting and pleasure and its senseless ceremonies and exhibitions.

It contracts the sympathies of the human heart for all the unfortunate, by confining its charities to its own members; and promotes the interest of a few at the expense of the many.

An institution thus fraught with so many and great evils, is dangerous to our government and the safety of our citizens, and is unfit to exist among a free people. We, therefore, believing it a duty we owe to God, our country, and to posterity, resolve to expose its mystery, wickedness, and tendency, to public view—and we exhort all citizens who have a love of country, and a veneration for its laws, a spirit of our holy

religion, and a regard for the welfare of mankind, to aid us in the cause which we have espoused—and appealing to Almighty God for the rectitude of our motives, we solemnly absolve ourselves from all allegiance to the Masonic institution, and declare ourselves free and independent: and in support of these resolutions, our government and laws, and the safety of individuals, against the usurptions of all secret societies and open force, and against the “vengeance” of the Masonic institution, “with a firm reliance on the protection of Divine Providence, we mutually pledge to each other, our lives, our fortunes, and our sacred honor.”

July 4, 1828.

Signers of the Declaration of Independence from the Masonic Institution, adopted at Le Roy, July 4, 1828.

NAMES.	RESIDENCE.	NO. OF DEGREES
Solomon Southwick,	Albany,	Four
David Bernard,	Warsaw,	Intimate Secretary
W. W. Phelps,	Canandaigua,	three
Isaac B. Barnum,	Perrington,	four
Cephas A. Smith,	Le Roy, 21 or	{ Thrice Illustrious Order of the Cross
J. Van Valkenburg,	Prattsburgh,	
Platt S. Beach,	Stafford,	three
Elam Badger,	Cazenovia,	one
Joseph Hart,	Albion,	three
Kneeland Townsend, jr.	Lewiston	four
Anthony Cooley,	Le Roy,	three
John G. Stearns,	Paris,	{ Thrice Illustrious Order of the Cross
Reuben Winchell,	Lockport,	
Augustus P. Hascall,	Le Roy,	three
Noble D. Strong,	Auburn,	{ Thrice Illustrious Order of the Cross
John Hascall,	Le Roy,	
Robert Earl, jun.	Attica,	seven
James Ballard,	Le Roy,	{ Thrice Illustrious Order of the Cross
Leonard B. Rose,	Castile,	
Timothy C. Strong,	Albion,	one
		three
		four

William Waggoner,	Lebanon,	three
John Aumock,	Le Roy,	four
Herbert A. Read,	Le Roy,	{ Thrice Illustrious
W. Robinson,	Springwater,	{ Order of the Cross
Jesse Baddock,	Springwater,	three
Lemuel Cook,	Lewiston,	two
James Gray,	Le Roy,	three
Elijah Gray,	Le Roy,	three
William Howe,	Gorham,	four
Samuel Pierce,	Ridgeway,	seven
Adam Richmond,	Le Roy,	three
George W. Harris,	Batavia,	three
Benjamin Cooley,	Stafford,	three
John Joslen,	Wheatland,	three
A. F. Albright,	Wheatland,	three
Fayette Cross,	Wheatland,	three
Elias Cooley,	Le Roy,	three
Olney F. Rice,	Gorham,	three
Warran Kneeland,	Sempronius,	three
Jabez A. Beebe,	Hinsdale,	{ three regular and
Burroughs Holmes,	Clarendon,	{ three honorary
Noah B. Denton,	Covington,	seven
Truman J. Wiold,	Covington,	three
Edward Giddins,	Rochester,	four
Abram Cherry,	Rochester,	seven
Richard Hollister,	Le Roy,	six
Amos E. Hutchins,	Le Roy,	fourteen
Henry Conkling,	Covington,	three
Pascall D. Webb,	Le Roy,	three
Daniel Rowley,		three
Jonathan K. Barlow,	Bethany,	six
Mills Averill,	Bethany,	seven
Noah Ingersoll,	Albion,	three
Chapman Hawley,	Niagara co.,	three
Auren Daball,	Prattsburgh,	ten
Frederick C. Farnam,	Attica,	three
Joel Bradner,	Barre,	two
Robert Shadders,	Barre,	three
Jonathan K. Foster,	Batavia,	three
Seth M. Gates,	Le Roy,	three
David Reed,	Hopewell,	three
Willard Smith,	Adamas, Jefferson co.,	twelve

Solomon Barker,	Gaates,	three
Orson Nicholson,	Albion, Orleans co.,	three
J. K. Brown,	Barre,	seven
Enos Bachelder,	Le Roy,	three
Stephen Robinson,	Springwater,	three
Robert McKely,	Clarence,	two
John Law,	Le Roy,	four
Isaac S. Fitch,	Jamestown,	
Hiram Cornell,	Jamestown, Chautauque co.,	
Asa Turner,	Jamestown, Chautauque co.,	
Samuel Ledyard,	Pultneyville,	three
John Smith,	Prattsburgh,	three
Benjamin F. Welless,	Pultney,	three
Anson Hinman,	Pike, Allegany co.,	three
Samuel D. Greene,	Batavia,	three
Chester Coe,	Bennington,	three
Theodore Hooker,	Dutchess co.,	ten
Elijah Northup,	Pine Plains, Dutchess, co.,	five
Reuben Sanborn,	Painted Post,	seven
Jarvis Swift,	Auburn,	three
David Snow,	Covington,	three
John Tomlinson,	Stafford,	three
Nathan M. Mann,	Wales, Erie co.,	seven
Nathan Townsend,	Batavia,	seven
Andrew Couse,	Cazenovia,	three
Russel Waters,	Cazenovia,	
Phlegomoney Horton,	Cazenovia,	
W. J. Edson,	Batavia,	two
David C. Miller,	Batavia,	one
James Rolfe,	Elba,	three
George W. Blodgett,	Le Roy,	two
Uriah Slayton,	Le Roy,	three
Martin Flint,	Vermont,	
Darius Sprague,	Vermont,	
Joseph Cochran,	Vermont,	
Orcutt Hyde,	Vermont,	
William Hyde,	Vermont,	
Phinehas Smith,	Vermont,	
Lund Tarbox,	Vermont,	
Hollis Platt,	Le Roy	{ Thrice Illustrious Order of the Cross
Norman Bently,	Guilford,	

TWO GREAT QUESTIONS ANSWERED.

If the Masonic institution be so great an evil, why have good men united with, and continued to countenance it so long? and,

Are Masons justifiable in breaking their Masonic oaths, and publishing the secrets of the order to the world?

BY BERIAH B. HOTCHKIN.

PART I. If the Masonic institution be so great an evil, why have good men united with, and continued to countenance it so long?

The above question is based upon the supposition that the Masonic institution is charged with being a *great evil*. It also supposes that it has attracted the favorable attention of *good men*, who have united with it, and some of whom still continue its supporters. Both of these positions are matters of so common remark, that little more need be said than that they are facts granted by all. In attempting to answer one of the chief objections against the charge entertained in the first, I, of course, stand committed among the opposers of Masonry. But I trust that I shall ever exercise a mildness and forbearance, and address myself to the heart rather than the passions of men, both at this time, and whenever else I shall have occasion to remark upon the subject. But to the matter before us.

It is an unsafe rule to make the general virtue of the members of any association the test of its merits, although it is not to be denied that it may be a circumstance in its favor. But are Masons really willing that the question should be tried upon this ground?—that the institution should be judged by the qualities of its members as a whole? For if they flee to this resort, they certainly cannot expect us to set aside any

whom they hold in good fellowship; they cannot place before us the good, the great, the profound, the erudite, and the exemplary, and say these are the materials of our fair fabric, while the *mixed multitude*—the impious, the ignoble, the surperficial, the ignorant, and the licentious, are for a brief moment disclaimed, to be again received with open arms when the ordeal shall have been passed. Unless I am much mistaken, the welkin has already rung with loud complaints of the institution's having been condemned for the acts of its members, and that must be a poor rule which is unequal in its application to different sides of the same subject. For the sake of the order, then, as well as our own, be it repeated, that it is unsafe to make the general virtue of the members of any association the test of its merits. True, we do not "gather grapes from thorns, nor figs from thistles," but we frequently see men of honest hearts and exemplary lives ensnared in toils laid by some evil hand; and, what is still more to be deplored, we sometimes discover the show of virtue where there is a heart of guile. I will not, therefore, condemn the institution for the waywardness of some of its devotees, nor will I laud it for the praiseworthy qualities of others. I judge Masonry, not Masons; let the principles of the institution determine its moral worth or profligacy, and as for the members, abstracted therefrom, "*honor to whom honor is due.*"

However, as the question noticed at the head of this article has been, and doubtless will continue to be, pressed hard and displayed in triumph upon the banner whose streaming colors wave above "the outer wall," it may perhaps be worth the while to give it a passing notice.

Why, then, have good men united with the institution?

It is one of the most prominent characteristics of the mind, to be dissatisfied with its present condition, unsatiated with knowledge, and incessantly upon the alert for new food for its propensities. Its quality determines the nature of the object of its ambition. If vicious, it will devise new plots of wick-

edness; if sordid, it searches for some new and hitherto untrodden road to wealth; if virtuous, it studies the most effectual method of putting its noble principles into active operation; if heavenly minded, its "being's end and aim" is to learn how it may most rapidly grow in grace and ripen for the fruition of its hopes—"the general assembly of the church of the first born"—the New Jerusalem and the society of those who dwell therein. The good man is, in some degree, aware that many unholy feelings hold their sway over him; he earnestly desires deliverance therefrom, and seizes with avidity upon whatever bids fair to speed his conquest over his direst foes, "the world, the flesh, and the devil." While pondering in sadness upon his present infirmities, and looking for somewhat to infuse vigor into his spiritual strength, his attention is arrested by an institution claiming to be the handmaid of the religion he professes—to point out new beauties in the God he adores—beauties too vived for the gaze of the *unenlightened* eye—to open the avenues and direct the pilgrim steps of the novitiate to a sublimer field for benevolence and a more refined state of morality; and displaying over its portals a wily allurements for a heart like his: "FAITH, HOPE, CHARITY." Already hungering for a repast like that promised in such a bill of fare, forgetting for the moment the history of our mother Eve, which is set forth as a timely warning to all her offspring, and perhaps, too, unmindful of the monition to seek counsel from above, he looks wistfully; he sees among the inmates some with whom he has erst taken sweet counsel and walked to the house of God in company; and though commingled in the same group are those whom his soul abhors, yet there he may peradventure approach, conciliate, and reform them; and full of brilliant expectations, and keenly set for new and richer consolations, he enters, he bows before the altar reared within, and immolates himself in the strange abode. Now is he grappled to the car of that deity he had thought to clasp with unimpelled and fond adoration; instead of the live coal from God's own

altar, the seal of silence is put upon his lips, and however sickening his thralldom may be to his heart, it is only in the silence of his closet he dare say, "Woe is me, for I am a man of unclean lips, and my dwelling has been in the tents of Kedar, and among the children of Meshec."

Why have good men, after having had an opportunity to discover the nature of the institution, continued their connection with it? Various circumstances may have contributed to produce such a result; some may have been swayed by one influence, others by another, and others still by the combination of a part or all that do exist. The great objection that by some is made against Masonry is that it is frivolous and obscene. Such is doubtless the case, and, although it is reprehensible, yet, in our estimation, it comes far, very far, short of the extent of the evils embodied in that society. Still, however, as the faults of greater magnitude are so warily arranged that, at the first view, they do not strike the mind so forcibly as those of the lesser kind, it is not to be wondered that the first impression of the new made votary should be formed by the frivolty, &c., of the scenes which transpire before him, rather than by the deeper laid, but more crying sins; and experience proves that men are prone to make up their judgment from first impressions, and ever afterwards to rest satisfied therewith, unless some extraordinary circumstance should perchance warn them to renew their examination. The novitiate is awake to a sense of the foolishness of many things that he beholds in this his new sphere, and could wish that they were not there; but the natural aversion of the heart to being taken in error, the boasted renown that is emblazoned on the escutcheons of the order, and the retribution that is held *in terrorem* over the head of the disquiet member, one or all prey like a canker upon his resolution, and induce him to content himself with the solecism that the institution is trivial in its nature, and therefore unworthy of the labor of a careful examination. Hence he deems it wise, so far as personal considerations are concerned, to continue

a nominal patron of the society, without taking any active part except on days of festivals, funerals, &c., at the same time contriving to compute with his better judgment by his Masonic laxity. There is still a more crafty feature of the institution, which has led on another class from one step to another, until they have advanced well nigh to the summit of Masonic knowledge. Masonry pretends to teach some new and valuable science. A thirst for knowledge has induced many to swallow the bait; and the degrees are so constructed, that each one foils their expectation, but, at the same time, sharpens their appetite for the promised feast which is ever held before them, inviting them onward. They pursue until they become convinced that they are chasing an illusion; they turn to retrace their steps, but now, for the first time, they bethink themselves of the vows, which, in the ardor of their curiosity, they heedlessly made, nor do they forget that a penalty was annexed thereto. They see that they are in fault, and that it would have been better for them to have been satisfied, at the first, with the simple knowledge of "CHRIST AND HIM CRUCIFIED." Of these, some continue their heartless attachment to the order on account of a mistaken apprehension of the nature of their obligations; others, half convinced of their nullity, neglect to attend to the "customs and usages" prescribed for them, and become the silent, but hearty enemies of the institution. I can conceive of another reason which may induce the Christian to continue his connection with the fraternity, viz: a feeling of *shame* which prevents him from publishing openly (or by a silent renunciation, virtually) his folly and delusion to the world. I say, I can *conceive* of such a reason; but I dismiss it without any further remark, hoping and trusting that the world does not furnish a solitary case in which it is applicable.

And I dismiss this subject by commending one simple, but important question to the reflection of those whom I have thus far patiently heard and answered, viz: If the Masonic institution be pure in its principles and congenial to the nature

of our holy religion, why do so many men of sound judgment, and whose piety has never been questioned, renounce and denounce it?

PART II. Are Masons justifiable in breaking their Masonic oaths, and publishing the secrets of the order to the world?

The Masonic institution has long stood the pride and glory of its followers, the wonder of the curious, and the admiration of the superficial observer. The curtain of mystery which has been thrown around its *sanctum sanctorum*, the drawn sword which has warned the unbidden to beware that they enter not therein, and the seal of everlasting secrecy that has been put upon the lips of its members, that its principles and the practices of its secret conclaves might never meet the scrutiny of the world, have only served to render it more imposing. Its novitiates, from the moment they crossed its threshold, seemed bound by a magic spell. The witchery of gold, the splendor of courtly favor, the threats of punishment, the monitions of conscience, and the most abject profligacy of principle, were alike unable to break their bonds, or draw from them a single development. Was this steadfastness a virtue? If their cherished secrets were immaculate in their nature, it might not have been an offense of the grossest kind, although the established principles of general benevolence forbid us to commend aught that excludes any one from participating in what is calculated to promote temporal enjoyment, or fit the soul for heaven. If otherwise, no sanctity or grandeur which the patronage of the good and the great may have attached to it, should for a moment deter us from answering, No.

But that strange enchantment is now broken; that spell is dissolved; the acts, the principles of Masonry have ceased to be *secrets*; the vail of *mystery* is rent in twain, not by the ruthless hands of a stranger, but by those who have been cherished inmates, who have bowed before its altar, and paid their

vows at its shrine. For this act the *unprivileged commonality* have spontaneously given them their thanks, and lauded their patriotism. For this act, many of their brethren have heaped the stores of their wrath upon their heads, and ascribed to them guilt of the deepest dye. Here, then, are conflicting opinions—not a difference of feeling with regard to non-essentials, but sentiments as widely distant as the east from the west—not touching matters of trivial moment, but involving consequences of unspeakable importance. Who, then, is right, and who wrong? Or in other words,

Are Masons justifiable in breaking their obligations, and publishing the secrets of the order to the world? And, first of all, be it remarked that the truth of their expositions is a *settled preliminary*. I am not under the necessity of asking any one to grant me that point; it is gratuitously done in the very charge made against the offending members, and which is now under consideration.

It appears that Masons have sworn, under the most horrid penalties, to perform a variety of duties, and to keep certain secrets. It is an established and undisputed principle in moral philosophy, that promissory oaths are not binding, unless the promise itself is so. A promise is generally deemed, and perhaps actually is, more sacred, and the breach thereof a more glaring crime, when it has been sealed by an oath; but it cannot change its nature or render it valid, when it would otherwise be unlawful. So that the case rests entirely upon the claims of the promise to fulfillment. Promises are not binding where the performance is unlawful. The Mason swears to conform to all the customs and usages of the order; and of the nature of these he must be entirely ignorant at the time, as he cannot be entrusted with them until he has made this oath. Without waiting to inquire into the nature of these customs and usages, I will here ask whether such a transaction as this can commend itself to the judgment of any reflecting man? whether an obligation of unqualified observance, and adoption of rules and principles yet to be un-

folded, can be other than nugatory? They may, perhaps, embrace nothing that is nefarious, but in that case they must be the opposite, and consequently among the common obligations of life—obligations which the receiver was ever most sacredly bound to fulfill, and hence, in fulfilling them, is only discharging a common duty, without rendering any credit to the interference of Masonry in the matter; and she would doubtless be clear enough of sharing any part of the blame, in case of the profligacy of her follower. If Masonry enforced all that is pure in morality—all that is lovely in virtue—all that is holy in religion—no man could dispute the obligations of her followers to conform to her regulations in the practice of these virtues; but what constitutes this obligation? and when was it first laid upon him in its full strength? and what is his duty in the case, more than that of the man who never knelt and laid the offering of his services upon the altar of midnight sacrifice?

But if the circumstances under which the Mason received his obligation nullify, how much more completely does its nature absolve him from all obligation to fulfill it. The reader will not here interrupt me with the inquiry, "What, is this its nature?" He has doubtless, ere this perused it, and he would rather avoid than court so horrid a recital here. Respecting its import, let every man be his own umpire; I wish not to judge for any one. At present, I can only say that the violators have honestly judged it unlawful to conform to them. They, after a careful examination of the subject, in all its bearings, have come to the conclusion that a strict adherence to Masonry would involve them in legal or moral transgression; and if such be the case, every patriotic or moral principle warns them to absolve themselves from so unnatural an allegiance. I do not mean by such a remark, that their private opinions constitute the propriety of such a course, but from all circumstances, I give credence to the correctness of their views, and draw the conclusion accordingly.

Promises are not binding, when a fulfillment of them would

constitute a breach of prior and lawful engagements: so says the learned Dr. Paley, and so say we all. I should be paying but a sorry compliment to my fellow citizens, were I to spend a moment in proving that they are under the most sacred obligations to support the institutions of the country whose fostering care they enjoy. If there be aught in Masonry which comes in competition with our common duty to the regulations and laws of the land, then no promise of fealty to its mandates can cancel the prior engagement. Seceding Masons judge that such is the fact, and have acted under the influence of that opinion. If their views respecting the tendency of the laws of the order be correct, then their conduct, so far from being censurable, is worthy of all praise.

Promises are not binding, which are obtained by means of misrepresentation on the part of the promisee. I promise a man my vote on his professing himself favorable to the passage of an act which I have much at heart; but before the day of election I discover that he was insincere, and will, if elected, oppose such an act. He obtained my promise fraudulently, and I am certainly under no obligation to fulfill it. The Mason is assured, previous to taking his oath, that it will not interfere with his religion, or his duty to his country. Whenever he becomes satisfied that such is not the case—that this assurance was only an allurement to entrap him and secure his devotion to an extra-legal or irreligious power, then so far from being bound by a promise thus extorted from him, it is his privilege, his most sacred duty, to disentangle himself from the evil snare into which he has fallen, and to denounce the lawless power which cast upon his neck the iron yoke of its unnatural thralldom.

This subject might furnish a theme for more remarks, and perhaps more to the purpose; but I have not set myself down to *write a book*, but to record a few of the most prominent arguments in defense of the course which has met with so free and unmerited censure. For those that have been brought forward, I am indebted to others; indeed they are nothing

more than long established and indisputable principles applied to the case before us; and as fast as the public shall be made acquainted with facts that are before the world, they will be better enabled to judge of the appropriateness of the application. I ask them not to take any of my conclusions upon trust; I would rather that they would stay their decision, until they shall be in possession of all the information they need to enable them to form their judgment. Truth, not my simple assertions, but disrobed and unadorned TRUTH, fresh from the fountain, has been given to the world—genuine Masonry has been presented to their view; let them read that, and then judge whether I am guiltless in attempting to open the door and bid the inmates of the dark abodes of mysticism flee, and yet bear off the triumphs of honor and the meed of their fellow freemen's praise with their escape. But let no man say that, in attempting to render Masonic oaths void, I am introducing a dangerous precedent, breaking asunder the bonds which, in this depraved world, hold men to fidelity, hurling contempt at the sacredness of that "which confirmeth all things," and "with one fell swoop," razing one of the surest safeguards of our peace, and disannulling pledges of whatever name or nature. Such a charge, if made, I shall throw back upon the institution that first estranged the hearts of our citizens from their duty. My object is to restore, not the devastate; to build up what has been laid waste; to arrest the ruthless hand of the spoiler; and to re-stake the land-marks that have been removed.

A CANDID APPEAL TO PROFESSORS OF RELIGION,

UPON THE SUBJECT OF

SPECULATIVE FREE MASONRY.

By BERIAH B. HOTCHKIN, *Ruling Elder in the First Presbyterian Church of Le Roy, N. Y.*

THE Christian religion has ever been marked for its plainness and simplicity; and if there be any difference in the degree of the excellence of the characteristics which are attached to it, the comprehensiveness of the doctrines which it inculcates, and the reasonableness of the demands which it makes upon the services of its votaries, hold a prominent place among these characteristics. The church which is founded upon this religion has, in fulfillment of prophecies long since uttered respecting her, been called to pass through fires and persecution, and has been almost overwhelmed by the billows of affliction; to which truth many a ransomed soul that now mingles with the glorified throng of the "just made perfect" can bear testimony. But there are evils to which the religion of the gospel is subject which can bear no comparison with these. For these outward tribulations can affect only its temporal condition, and they ultimately produce good rather than evil. They serve as fuel to feed the flame of spirituality, and to eliven that fire which is to purify and purge it from the dross of error and hypocrisy. The days of Zion's prosperity are the days of her danger; and when foes are fewest from without, it becomes her friends to watch with the most assiduous care over her purity, and to guard her with the strictest scrutiny from the innovations of those heresies and

delusions which, if fostered, will render her odious to God, with whom all other foes, whether in heaven, on earth or in hell, are not to be compared. Not that the vigilance of her members alone is to preserve her from such contaminations, for it is the province of her Guardian above to preserve her internal as well as outward prosperity, and speed her march from triumph to triumph, until all the glorious things that are spoken in her behalf shall be consummated. But it is the privilege as well as the duty of all the true disciples of the Cross, to endeavor to seek out and unvail every latent iniquity that lurks within her bosom and pollutes her sacredness; and happy are we all, if this privilege of co-operating with our covenant God in fulfilling his will, be ours.

It is not my present design to comment upon all the evils of this description which at the present day exist in the church, and claim and receive admission into her sanctuaries. To make a few passing remarks upon one of them, which has long lain unmolested within her embrace, deadening the spiritual vitality, estranging the hearts and alienating the affections of her members, is the business to which I have now assigned myself. This evil is the institution of *speculative Free Masonry*; and it has been so long upheld by the charities and the countenance of professing Christians, that to undo the evils which it has hitherto created, and is still creating, in the religious world, will require no ordinary degree of Christian exertion. The public mind is already somewhat awake to its dangerous tendency upon our civil liberties, and my voice has been mingled with that of many of my fellow citizens in opposing it upon patriotic principles; but in attempting to expose its gross impiety, I am well aware that I am touching another and more delicate chord which may vibrate in tones of opposition that have never yet been awakened. But it would be a poor fulfillment of the duties which as a patriotic and a professing Christian, I owe to my country and my God, were I to confine my feeble energies to commenting upon the anti-republicanism of Masonry, when I have so much reason to

fear that it is wresting from very many of my fellow creatures their inheritance to those incorruptible joys which shall endure when earthly dynasties and temporal kingdoms shall be forever forgotten. It is the principles of Masonry alone that I combat; for in them do I believe the great evil consists, and nothing but their entire eradication can arrest its fearful progress. The rights and benefits they confer are sordid and temporal alone. They foster crime, feed avarice, and promote social divisions. Beyond the grave they hold forth no rational hope, nor can the utmost extent of their power impart a single ray of peace to the departing soul. If any of its former votaries are now enjoying the rewards of the blessed, (and such I trust and believe there are,) it can only be accounted for upon the presumption that although they were Masons in name, they were not such *in reality*. Masonry itself could never have sped their course thither, nor are they now exalted above those who never bowed at its shrine. But that these remarks may not seem rash or uncandid, I shall subjoin a few of the reasons which have induced me to believe them correct.

My first reason why I consider Masonry as warring against religion, is that it prostitutes the Holy Scriptures to unholy purposes. Instead of receiving them as the simple and undiluted "man of our counsel and rule of our guide," it has mingled them with a mass of fables; and upon this impure and motley collection it has founded a series of ceremonies, which, to say the least, are not Divine institutions, and no others should claim their origin and their warrant from that Holy World. Of this character is the building of Solomon's temple, and the fabled story of the death of Hiram Abiff; and upon these the foundation of a ceremony amounting in fine to the discovery of an all-important word, which probably was never articulated until long after Solomon and Hiram were laid with their fathers, and the fair structure they had reared, crumbled to ruins. The improbability of this story will appear from the circumstance that the murderers of Hiram Abiff wished to obtain the Master's word, that by its

aid they might obtain employment in foreign countries, while the word was not known abroad, and therefore, could be of no service to them whatever. Also that Solomon upon finding the work in confusion, then, and not till then, remembered that certain men had appeared before him and confessed themselves conspirators in the transaction. Also that but twelve men were dispatched to make a thorough search throughout the whole land of Israel. In going from the Master's to the upper degrees, the investigation of this point is still more painful to the feelings of the Christian. In the Mark Master's, the parable of the laborers in the vineyard (See Matthew xx, 1—16) is coupled with the story of the rejection of a stone presented by the candidate in the building of the temple. The absurdity of this will be apparent to every sacred chronologer. In the Most Excellent Master, or sixth degree, we find to our astonishment that the offering of sacrifices and oblations are not yet done away, although our *only* Great High Priest has long since made the last propitiatory sacrifice, and has left his word that none other are now well pleasing in his sight. This degree is chiefly founded upon 2d Chronicles, vii, 1—4; and in imitation of the solemnity of the scenes there described the incense is laid before the Lord; but no fire comes down from heaven to consume it, nor are the priests unable to enter the room because it is filled with the glory of the Lord. In the Royal Arch degree, the wanton levity with which the sacred names of *Jah*, *Jehovah* and *God*, are introduced and used, is truly trying to Christian sensibility; and in the degrees of Knighthood, where the interesting scenes of the New Testament are burlesqued with the same thoughtlessness and indecorum, we see still more to deplore and condemn. It ought certainly to be a serious question with every devout Christian, in what light he ought to view this prostration of the original and holy design of the Scriptures of his salvation, and what degree of crime he ought to affix to such an unholy commingling of Divine truth with human invention.

The second reason that I shall name is the unchristian nature of Masonic oaths. Upon this point my remarks will be very few, because the most, if not all of those who will read this, have perused the remarks of an abler pen upon the same subject.* But I cannot forbear appealing to the conscience of every Christian, whether in the face of the Divine mandate to "hold no fellowship with the unfruitful works of darkness," he can swear to fulfill the desires and follow the leadings of those whose deeds are, for ought he knows, works of darkness and impiety. And though his Christian brethren may tell him to the contrary, where, I would ask, is his warrant, to take their declarations upon trust, when his Spiritual directory informs him that he needs no other "light to his feet and lamp to his path" than that "sure word of prophecy," in taking heed to which he does well? What authority has he from the word of God, to bind himself to co-operate with those who are then his associates, or may afterwards become so, in fulfilling the mandates of their Masonic ruler, and keeping all the secrets of his brethren, murder and high treason alone excepted, and not even that in the upper degrees? But if the promissory part of the obligations are inconsistent with Christian character and Christian duty, how much more criminal must be those awful imprecations which constitute their penalty. With what feelings of abhorrence should we view a legal contract where life was the penalty of the failure in its fulfillment; or would a church be fellowshipped in a Christian community, whose members were required to covenant, upon pain of the most barbarous and inhuman death from the hands of their brethren, that they would faithfully observe all its commands and ordinances? Yet the moral guilt in these cases, as heinous as it would be, would not be commensurate with the crime of invoking the same penalty, for the prisoner's failing to fulfill he knows not what. In this particular, like every other, the higher we ascend in the scale of Masonic wisdom, the more we see that

* Rev. John G. Stearns.

it is inconsistent with gospel piety, as well as degrading to humanity. The imprecations become more and more awful as the candidate's conscience becomes less and less susceptible of their horrors, *until he has the temerity to add to his temporal death, THE EVERLASTING PERDITION OF HIS SOUL!* Let every Christian, before he extends his charity to such an institution, examine whether such an imprecation as this is warranted in the Holy Scriptures, or whether God can smile with complacence upon the administration of such oaths as claim in their penalty the disposition of "the life that now is, and that which is to come."

My third reason is the sacrilegious nature of Masonic ceremonies. And here it will not be consistent with the limits to which I must confine myself, to follow the institution through all its senseless mummeries, and point out their bearing upon the Christian character, or their inconsistency with the Christian religion. Suffice it to say that they are all, as was before remarked, founded in part upon Scripture scenes, and in part upon "old wives fables." Witness the representation of God in the burning bush in the Royal Arch degree, where frail mortal is made to represent the immortal Jehovah, and in his presence the trembling candidate is commanded by this would-be deity, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground;" and as a reason why he should pay such deference to his assumed divinity, he adds, "I AM THE GOD OF THY FATHER, THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB." How many of these mortal gods would, at such a moment, shrink to meet the Being whom they attempt to personate, is known only to the searcher of all hearts; but I am safe in saying, that the number of Christians who would choose such a time to exchange worlds, is few indeed. The same remarks will apply to the ceremony of *three times three*, in the same degree where the most solemn appellation by which the Supreme Being is known, that word which the Jews dared not to speak but with the deepest reverence, is used to

give a zest to one of the most fulsome ceremonies in the whole catalogue. In the degrees of Knighthood the candidate is brought before a triangular table, on which is laid something that is not exposed to him, and the whole is covered with a black cloth. He then drinks four libations of wine, the first to Solomon, King of Israel, the second to Hiram Abiff, the third to Hiram, King of Tyre, the fourth to Simon of Cyrene, who was compelled to bear the Savior's cross. Previous to drinking the fifth, the cloth is removed, and he is startled by the sight of a COFFIN, upon which lies a *human skull and thigh bones*. After some preliminary ceremony, among which is a mock exhibition of the Savior rising, the wine for this libation is presented to him in another skull, which he kneeling takes and says, "This pure wine I now take in testimony of my belief in the mortality of the body and immortality of the soul; and may this libation appear as a witness against me, both here and hereafter; and as the sins of the whole world were laid upon the head of the Saviour, so may all the sins committed by the person whose skull this once was heaped upon my head, in addition to my own, should I ever knowingly or wilfully violate or transgress any obligation that I have heretofore taken, take at this time, or shall at any future period take, in relation to any degree of Masonry or order of Knighthood." After this, the candidate still kneeling, the Sovereign Master puts wine upon his head in the form of baptism, and says, "I now dedicate thee to the service of God, in support of truth, honor, and justice, in defense of innocent virgins, destitute widows, helpless orphans, and the Christian religion." If there can be any piety in scenes like these, I have yet to learn where it is evinced, or to entertain entirely different notions respecting the sacredness of the gospel from what I now possess. On the contrary, I see much that is calculated to excite the abhorrence of all who have a holy jealousy for the sanctity of the institutions of the Christian religion. The path of Christian duty is given so plain that "the wayfaring man, though a fool, need not err therein;" and this path will

lead to all the needful privileges of life, and to ultimate glory, without wandering through all the dark mazes of Masonic mysticism. No offering of incense, no adoration of a pretended deity who shows his naked back through a burning bush, no invocation of temporal and eternal wretchedness over a skull filled with wine, and in a style at which humanity revolts, is required in the simple word of Divine truth. There the plain system of moral duty is given in all its length and breadth; and let the man who adds thereto beware lest its author add unto him the plagues which it denounces against such sacrilege.

My fourth reason for denouncing Masonry is, its religious assumption of titles to which it has no claim, and its confounding knight errantry with Christianity. The objection naturally divides itself into two paragraphs.

1st. With regard to the irreligious assumption of titles, we find but little to condemn until we arrive to the third or Master's degree. To the appellation of "Worthy," which I believe is all that is claimed before this, I shall not at this time demur. Whether it is, or is not, in most cases well applied, I shall not take it upon me to say, my present business being with the principles and not the individual members of the Masonic fraternity. In the third degree we find ourselves introduced to the *Worshipful Master*; and with a few ignoble exceptions, it is upon the records of Masonry alone that we find so bold and so sacrilegious an assumption. The proud king of Egypt, the splendid ruler of Persia, and the haughty monarch of Babylon, the impious Herod of Judea, never laid this claim to the adulation of their dependants; nor do all the annals of Sacred or profane history furnish a corresponding example, save those instances where men arrogated to themselves super-humanity. We read indeed of those who worshipped they knew not what; but only in idolatrous nations do we find that children of mortality are esteemed worthy of adoration. From the word of God we have the most indubitable evidence that worship is due to *One*

alone; and sure I am that no true Christian will attempt to compete with the Sovereign of the universe for the praise of the creatures of his power. Next this worm of the dust is presented to us, as not only Worshipful, but *Most Excellent*; superlative in excellence, without a superior, *without a parallel*! Well may we tremble for the purity of our holy religion when its supporters can hear, and especially can receive, such expressions of unqualified devotion, without a blush of shame for the utter unworthiness of the of the object upon whom it is bestowed. But the saddening picture ends not here. Though modesty has already fled from the exhibition, and Christianity weeps at this wanton violation of her sacredness, yet we have only to turn a little farther to behold greater evils than these. Else what means these pomegranates and bonnets and robes of olden time? What means that mitre and breast plate upon which is inscribed "HOLINESS TO THE LORD," with all the other insignia of Jewish High Priesthood. Yes, it is even so. Though the blood of bulls and of goats is no longer an expiation of sin, though the altars of sacrifice are broken down and the Priesthood abolished by the great sacrifice of the last High Priest, yet here we find it revived with three fold pomp, and with an ostentation which Aaron and his sons never displayed. And has the ministration of Jesus, our Great High Priest, who forever abolished the order, become insufficient to accomplish the great object for which it was designed? Tremble, Christian, lest thou "limit the Holy One of Israel," by giving to another that High Priesthood which is forever done away. Upon this point, like every other I have touched upon, I have only given two or three instances as specimens of the whole. I know not but there may be some who will attempt an apology for the assuming of such sacred titles, but for myself I can conceive of none. If one was smitten with a most signal judgment from the hand of the Almighty for even listening with complacency to the response of the multitude to his words, "It is the voice of a God," what must be the measure of their guilt who bear

these titles which are little less assuming in name, and perhaps none in reality.

2d. With regard to its confounding knight errantry with Christianity, I need say but very few words. In the degrees of Knighthood the Savior is for the first time brought into view, and reference is often made to his life, sufferings, and death; indeed, scenes taken from the New Testament form their most prominent features. Hence its pretensions to Christianity are not to be called in question, and I am not aware that they have ever been denied. Its affinity to the chivalrous spirit of knight errantry is equally obvious, as the protection of females at the hazard of life and limbs, and upon the penalty of temporal death and eternal perdition, forms a conspicuous part of the obligations. There is no impiety nor impropriety in risking life to protect the weak and defenseless, and it is certainly suitable that the fair part of creation should receive such protection from "the sterner sex;" but that chivalrous gallantry upon which the ancient, and I may add, the *modern* knights built their renown, was far from being a kindness to the objects of its professed care; and no true Christian could wish to see it identified with the religion he professes, or claiming patronage from that holy name whereby he is called.

My fifth reason is that Masonry is considered as a saving institution, and makes a religion of the performance of outward duties. This reason also divides itself into two parts.

1st. It is regarded as a saving institution. No where in their whole catalogue of duties enjoined, or doctrines inculcated, is there the least reference to any thing but the observance of Masonic rules as necessary to a preparation for eternal glory; nor is there any other way or any other hope of salvation held forth to the trembling sinner, but that which leads through the Lodge, the Chapter and the Encampment. In accordance with this, the Almighty is styled the *Great Architect of the Universe* and the *Grand Master above*; and the abode of the blessed is denominated the *Grand Lodge above*,

and the attainment of its joys is often spoken of as the *perfection of Masonic wisdom*. Hence it is evident that whatever may be the external professions of its members, its true principles, when divested of that ostentatious show of gospel religion which gives the genius of Masonry its semblance to an "angel of light," do recognize "no other way given under heaven, among men, whereby any can be saved," but that which is displayed within the pale of the *Masonic church*, and embraced by *Masonic charity*. The Grand Lodge above, according to their doctrine, is designed for the eventual reward of *worthy brethren*; hence the expulsion of a brother from the Lodge on account of unworthy and unmasonic conduct, implies a declaration of his unworthiness of that glorious reward; and hence it amounts, in reality, to a *religious excommunication*. To decide respecting the piety or impiety of all this, we need only refer to the perfect law of God, and see whether the Lord of Glory has chosen the appellation of *Grand Master of a Masonic society* to magnify his honor, or whether the celestial paradise is nothing more than a Lodge of worthy Masons. No such representations of the character or name of the Almighty are there made; "I AM," is his name, and the redeemed will sum up his character and his most glorious title in "*Alleluia, for the LORD GOD OMNIPOTENT reigneth!*" Nor are the gates of the New Jerusalem guarded by "a tyler with a drawn sword;" nor do the pillars of Jachin and Boaz, the square and compass, the level, the plumb line, or the gavel, adorn the celestial city. In all things, but above all, in regard to the way of salvation and the true character of the God he worships, does it become the Christian to take heed how he believes.

2d. It makes a religion of the performance of outward duties. It is already shown that it is regarded as the means of salvation, and hence the inference is plain that it makes a religion of something. The question then arises, is it of free and undeserved grace, or the performance of external duties? It is not to be denied that after arriving to the degrees of

Knighthood, (to which very few arrive,) we find the Savior introduced, and his sufferings and death typified, or rather burlesqued. But he is not exhibited as the vicarious sacrifice for sin. Else why is not the entire depravity of the human heart, and the utter helplessness of human nature, made the first lesson of Masonic instruction and the foundation of the whole system? Why is the Mason made to fulfill the duties of the Entered Apprentice, the Fellow Craft, the Master Mason, the Mark Master, the Past Master, the Most Excellent Master, and finally to "tread through the rough way" of the Royal Arch, before he is permitted to hear the glad tidings of salvation through the Redeemer? And even then, why is he not taught that lesson of deep humility and of his native and entire thralldom to sin, without which he needs no such redeeming sacrifice? Why is he not made to deplore those sins which were visited upon the head of the Savior, "*in sack-cloth and ashes*," instead of carelessly reciting the interesting truth over a skull bone filled with pure wine? These are important questions in deciding upon the nature of the Masonic religion; and a moment's reflection upon them cannot fail to convince every candid mind that it is not founded upon the doctrine of grace; hence, I need offer no further proof that it is of works. The inconsistency of this with the Scriptures is a truth which is, or ought to be, familiar with every Christian. That entire dependence upon the Savior, which excludes all boasting and gives all glory to that grace which begins the work of sanctification, and forwards it until "the topmost stone is brought in with shouting, crying *grace, grace unto it*, finds no place in this self-sufficing system; but it is allied to that spirit which the Chaldean king evinced when in the fullness of his pride he said, "Is not this great Babylon that I have built?"

My sixth reason is, that the institution is blasphemous. In proof of this I shall only extract a diploma which has recently met my eyes, and which is here given correct, *word for word*, the signature alone excepted.

"Anno Cr. seu Covt. 896.

C F
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A O P

“THE
ANCIENT COUNCIL OF THE TRINITY,
BY THEIR SUCCESSORS
IN THE UNITED STATES OF AMERICA.

“ST. ALBERT—To every Knight Companion of the Holy and Thrice Illustrious ORDER OF THE CROSS: Be it known unto you, that, with regard to unquestionable vouchers, we have confirmed the induction of the Knight Templar Mason into the Councils of the said order of Knighthood, and herein do warrant him as a worthy and ILLUSTRIOUS Companion thereof: and hoping and confiding that he will ever so demean himself as to conduct to the glory of I. H. S., the Most Holy and Almighty God, and the honor of his MARK, we do recommend and submit him to the confidence of all those throughout the world who can truly and deservedly say, ‘I am a Christian;’ and that no unwarrantable benefits shall arise from this diploma, we charge all concerned, cautiously and prudently to mark the bearer on the mystic letters therein contained, and to regard only the result, in its application and privileges.

“Done in Council at Le Roy, in the county of Genessee and State of New York of these U. S. A., August 1st, 1827.

“SIR _____,
Sovereign Prefect.

“COMMENDATIONS
SIR KNIGHTS COMPANIONS.”

“SIR _____,
Act'g Prefect.”

I did not see the above document until after I had finished the preceding reasons; and although from many things there related I felt perfectly satisfied of the blasphemous nature of the institution, yet had I not perused this degree of the “ANCIENT COUNCIL OF THE TRINITY, *by their successors in the United States of America,*” I should not have made against it this direct and heavy charge of BLASPHEMY. And I can hardly say whether I am gratified with this exposure of such daring and impious presumption, since it does really exist;

or whether I could have wished that my Christian friends might be spared from the trial of contemplating this awful wickedness. At all events, its language is plain and unequivocal, and every heart possessed of true Christian sensibility, will shudder at its repetition. Let these successors of the "Ancient Council of the Trinity," show me their order from the Triune God to issue decrees in his name, and then, nor until then, will I acknowledge the falsity of my charge.

In addition to the charge of blasphemy which this document most abundantly substantiates, I might, had I seen it in season, have brought it forward in support of some of the declarations before made, particularly in support of the charge made in the first part of my fifth reason for considering the institution of Masonry as opposed to the Christian religion. It will be noticed that the bearer is recommended and submitted "to the confidence of ALL those throughout the world who can truly and deservedly say, '*I am a Christian.*'" It will not be denied that Masonry, with respect to the privileges it confers upon its members, is entirely a selfish institution, and that Masonic recommendations, diplomas, &c., are designed to avail the bearer among his brethren only, and cannot be considered as addressed to any others. The one before us is addressed to *every individual* who can *truly* and *deservedly* say, "I am a Christian," while from its very nature it can be addressed to *none* but brethren of the order. Hence the inference is plain, that *none others* "can *truly* and *deservedly* say, 'I AM A CHRISTIAN.'" But upon this point, as well as all the others, I consider the proof as having been sufficiently positive; and I cannot but believe that those to whose consciences these remarks are addressed, will acknowledge the reasoning to be conclusive.

I have now done, for this time, with my reasons for regarding the Masonic institution as I do upon religious principles. Those I have mentioned, although some of the most prominent, are very far from being all that have influenced my belief respecting it. But I do not wish to burden the subject

with any more than is necessary to exhibit it in its true and unadorned light, believing that such an exhibition, in its simplest form, will be sufficient for my Christian brethren, for whose benefit these remarks are especially designed. For the same reason I have avoided all unnecessary comment upon the reasons mentioned, and have satisfied myself by simply laying down the propositions and then establishing their correctness. If those to whom my appeal is made are indeed what their professions indicate, it will not be necessary for me to meet them upon the ground that I should such as are disposed to quibble and prevaricate. The unsophisticated truth is all that they ought to require, and I submit to their Christian candor whether such is not here given.

Before taking leave of this part of the subject, I ought, perhaps, to anticipate an inquiry respecting the correctness of my extracts from the upper degrees which have never been published. For the entire satisfaction of all who may have the least misgivings on this point, I will add, in addition to my solemn declaration, that from the most unquestionable evidence *I do know them to be true*, I believe I can satisfy any candid inquirer who will communicate to me his incredulity, that I do indeed possess this knowledge.

It may now be proper to introduce a few words in answer to the objection, "If the institution of Masonry be so awfully wicked, why are so many good men connected with it?" Should such a remark be introduced as a conclusive evidence of the purity of Masonry, I should not feel myself obligated to pay any regard to it; for no point can be more self-evident than that the virtue of the members of any society cannot be *conclusive* proof that its principles are equally virtuous. But if it be offered as *circumstantial* evidence against the correctness of my remarks, I admit its plausibility and notice it accordingly. The institution of Masonry, though fraught with absurdities which falsify its pretensions to antiquity, does nevertheless evince in its design and establishment no ordinary degree of cunning and witchery. With

respect to the means by which good men are allured into it, nothing need be said, its external professions and ostentatious display of piety being notorious. Upon the first induction of the candidate, he finds to his disappointment, that he has made no remarkable discovery, but the good still lies before him. He sees some things to condemn, but is disposed to believe that when he shall attain the great object of his search, these apparent improprieties may be reconciled with his ideas of propriety; and on the whole, an impetus is given to his curiosity. In the third degree he finds still more to disgust his feelings, but having already advanced to the dimensions of his mantle of charity, he is the more ready to widen it still farther. But here he finds himself no nearer the object of his wish, while the thing is so devised that his curiosity is vastly increased. Thus onward from degree to degree until the last, which is attained by very few, (probably not one in two thousand,) whose perseverance in attaining this summit of Masonic greatness evinces that they have made Masonry their great concern; and they doubtless find sufficient charms in the honors which attend their attainment, to deter them from informing the deluded aspirants for that station that their labors and expense will end in mere nothing; or else they have too much shame to confess the fruitlessness of their tedious labors. But by far the greater part of Christians become disgusted long before this, and are contented to leave the wisdom of Masonry to those who choose to search for it, and for themselves to seek that which cometh from above, and rest satisfied with the simple knowledge of "Christ and him crucified." There may be other causes which lure Christians into this abode of darkness, but the above is certainly a very probable one, and it accords with the experience of some whom I esteem for their apparent piety. The reason why those who have become disgusted with the institution have not until recently exposed its abominations, is doubtless their apprehensions respecting the result; and after taking a Masonic oath and learning the nature of Masonic

principles, it is not to be wondered that they should fear Masonic "VENGEANCE."

The foregoing objection is the only one which I anticipate to my remarks; and having endeavored to answer it, I shall dismiss the argumentative part of this subject. As my address is to the candid inquirer for truth, I have endeavored to manifest an appropriate coolness and candor. My investigation has been confined to the principles of the institution alone; and all reference to *bad members* or *Masonic outrages* has been studiously avoided. These things might have added to the force of many of my arguments; but I chose rather to expose the corruptions of the fountain, that others might be spared the trouble of philosophizing upon the impurity of streams. I have aimed to give a fair portrait of Masonry itself, and without visiting upon its head the sins of its devotees, to display it in its unclad moral deformity, that no Christian reader who may be beguiled by its external embellishments to worship at its idolatrous shrine, may hereafter charge his sad delusion to my account. And in doing this I am conscious of entire purity of motives. Had I looked no farther forward than the many frowns which I shall doubtless receive from those who are esteemed good and great, I should probably never have raised my warning voice against the dark catalogue of Masonic impieties. But I remember the time is short in which I shall be awed by the frowns or flattered by the smiles of the good and the great of this world, and that at its expiration their bed will be as narrow and as low as mine. I recollect also that it is the mandate of him whom we are forewarned to fear, "In the morning sow thy seed, and in the evening withhold not thy hand," and after the performance of this duty to commit the event and the consequences to him "who is a faithful keeper." And while I call for the candid and impartial attention of every reader to this momentous subject, I would impress upon his mind also the same great truth, that in deciding upon it he is acting for eternity. If the order of Masonry be indeed so blasphemous

against the God of Heaven, and so destructive to the immortal soul, let him beware of smiling with complacency upon an institution which lies beneath the frowns of the Almighty; and since he has the unerring declaration of Him "who cannot lie," that "he will not give his glory to another, nor his worship to graven images," let him not, upon the peril of his soul, dare to worship a mortal or ascribe Divinity to a worm of the dust.

AN ADDRESS
TO ALL HONEST MASONS.
IN EIGHT NUMBERS.

NO I.

To all honest Masons:

Brethren, when our institution, assailed by its enemies as containing principles derogatory to the laws of our country, stands tottering to its base, an inquiry into the principles of the institution becomes of vital importance. If I mistake not, we have taken too much for granted, and charmed with its high-sounding titles, have not scrutinized the fundamental principles which have kept it in existence thus long with that caution which the importance of the case demands. When I speak of principles, I mean not those published to the world in the Monitor and Chart; for no society, however base, but exhibits to the world some degree of decency: but I mean by principles, the obligations and their tendency upon the members, and also inquire whether the occurrences, which have made a blot on our society which ages cannot obliterate, and all the waters of the Atlantic can never wash away, were not performed in strict observance of those obligations. A

free people, very justly alarmed at seeing the majesty of the law trampled upon, have commenced an inquiry into the causes; and I repeat, we must examine before the pillars of the temple fall and bury us in its ruins.

According to Masonic tradition, our society was formed at an early age of the world, when there were no laws to protect the weak against the assaults of the strong, but violence and outrage were the predominant features of the day; the arts and sciences were very imperfectly known to any, and not known to the great mass of the people. At such a time, it might have been necessary that a society be formed with a strong bond of union for the protection of its members, and a repository for the very imperfect arts and sciences. For such purposes a selfish society, which should bind its members to aid and assist each other in preference to mankind generally, might have been as good as any that could have been devised. We need not rest upon Masonic tradition alone, to support the antiquity of our order. Our forms and ceremonies point conclusively to what is now emphatically called the dark ages. The Masonic society is, beyond dispute a selfish one; having exclusively in view the advantage of the few who have bound themselves together for mutual benefits. That this society should be useful to its members, it was necessary that some method of communication should be devised; hence our signs, grips, and pass-words: and to preserve its selfish purposes, its own peculiar method of communication must be kept secret from the world; hence those barbarous oaths which bind us to protect one another whether "right or wrong," and to infuse more deeply the minds of the new members, those degrading scenes which we pass through, previous to our taking those obligations, were invented. I do not deny but such a society was necessary, where the only law was that of power. Thus we see it was well adapted to the day of its birth.

But we live in a brighter and better day: mankind, emerging by degrees from darkness and doubt, have arrived at a pe-

riod when all rights of citizens are well known and secured. If, in the Roman government, the exclamation, "I am a Roman citizen," was a good protection, is not I am an American citizen, a pass-word which will admit us into the "inner temple" of freedom, or the "sanctum sanctorum" of liberty, where equal rights and privileges are administered to all this American people, whether high or low, rich or poor? Can you point me to a single privilege our society guarantees to us, which, as good citizens ought to be granted, that the laws of the republic does not? Any protection that we may lawfully claim, which is not secured to us by the constitution and laws of our country? Not one, my brethren, in the whole catalogue of our boasted privileges, which we can lawfully claim, but what is secured to the lowest citizen of this country. There is, indeed, a protection granted which our laws do not give; but it is a protection which we, as good citizens, do not wish. It is a protection (as I shall in some future number show) to the designing, and, in too many cases, to those who have become amenable to the laws of their country.

What then, I ask, is the institution in this country? Millions of dollars have been paid to support it in all its gaudy splendor. It has, indeed, attracted the attention of people; yet no substantial good, but much real evil has resulted from it. I have seen the poor man in his eagerness to become a member of our society, part with his last cow to pay the initiation fee: I have seen the society in their meetings, devote the hard-earned money of their members to purposes worse than useless. Do not the frequent meetings of the society addict its members to idleness? I fear the Junior Warden's too frequent call "from labor to refreshment," has created dissipation in many members, which will end in wretchedness and despair. Brethren, when you consider the enormous amount of money which has been expended to support it—the many evils that have resulted from it—the corruption which is embosomed within it—will you not say its day of usefulness is past, and you are contented to be nothing more

than plain American citizens, and look for no support but what the inestimable laws of this republic grant to every one of its citizens?

A MASON.

NO. II.

To all honest Masons:

Brethren, in my first number I attempted to show that our society was adapted to the dark ages, and consequently could not apply to the present age; and also, if it did apply, it had become perfectly useless. I shall, in this number, show that the titles given to the officers of our institution, have a very bad effect upon republican principles. Our ancestors, oppressed by the aristocratical principles of Europe, having endured for a long series of years the oppression of kings, lords, and dukes, and no choice left them but slavery or flight, resolutely chose the latter, and breaking asunder the bonds which bind friends together, and suffering the hardships of a tempestuous passage, sat themselves down in the savage wilds of North America. No lords or dukes, no grand high priests, nor grand kings were there to extort the hard earnings of the laboring poor. Bound together by mutual wants, and asking no privilege from others which they were unwilling to bestow, they here sowed the first seeds of equal rights and privileges, which have sprung up and yielded an abundant harvest; they here taught their sons to prefer death to slavery. After the struggle of the revolution, and no enemy near to disturb their deliberations, a government was founded on plain, simple, republican principles. No high sounding titles found a place in the government; no high priests were exacting tithes; no grand kings with their royal robes, were demanding the adoration of the people. All were reduced to a common level, and the man that held the highest and most enviable station mortal ever held, was simply styled President of the United States. Such was the government founded by a Washington, a Franklin, a Jefferson, and the patriots of the

revolution. Now let us examine our own institution, and clearly ascertain whether it is established on as pure a basis as that of our common country. If it is as pure and well adapted to our circumstances, we had better engraft with it our political government; if not, and it does have a tendency to inculcate aristocratical principles, then abandon Masonry and adhere to the government established by our ancestors; for it is true, that in the various requirements of life we cannot fulfill our duty to both at the same time. The government was founded in open day with all the light of heaven shining upon it, its principles open and equal to all men. Masonry is the child of darkness, and nothing but secrecy can sustain it. Its principles are partial, and its ultimate aim is the benefit of the few at the expense of the many. All its ceremonies are anti-social and anti-republican; the titles given to its officers, I do not believe, are very republican. I will rehearse them, that you may with a single glance, see the bearing they may have on the pure republican.

In the Grand Lodge they have their Grand Lecturer, Grand Junior and Senior Deacons, Grand Master of Ceremonies, Grand Marshal, Grand Secretary, Grand Treasurer, Grand Chaplain, Worshipful Grand Junior and Senior Wardens, Right Worshipful Deputy Grand Master, Most Worshipful Grand Master.

In the General Grand Royal Arch Chapter there is an Excellent General Grand Marshal, Excellent General Grand Chaplain, Excellent General Grand Treasurer, Excellent General Grand Secretary, Most Excellent General Grand Scribe, Most Excellent General Grand King, Most Excellent General Grand High Priest.

The titles in the Grand Encampment are: Worshipful Grand Sword Bearer, Worshipful Grand Standard Bearer, Worshipful Grand Marshal, Worshipful Grand Recorder, Worshipful Grand Treasurer, Worshipful Grand Wardens, Worshipful Grand Generalissimo, Worshipful General Grand Master.

What titles the Knights of Tuton, the Knights of Calatrava, Knights of Alcantara, Knights of Redemption, Knights of Christ, Knights of the Mother of Christ, Knights of Lazarus, Knights of the Star, Knights of the Band, Knights of the Annunciation of the Virgin Mary, Knights St. Michael, Knights of St. Stephen, and Knights of the Holy Ghost, gave to their officers, I do not know; but this much I do know, that every officer in the long catalogue of titles, had some emblem of royalty affixed to him. This being the case, my brethren, and it being equally true that the great end and aim of Masonry is to create distinctions among mankind, and secure to the few the rights of the many, will any of you blindly adhere to Masonry when it comes in contact with the least of those equal laws which were secured to you by the blood of your fathers? If you will, then I must bid farewell to you and Masonry; but before we part let me ask you, if, when you were young and your minds unsullied with the aristocratic trappings of Masonry, when your playful spirits were buoyant, and your consciences void of offense; if then, when you heard recounted the many attempts of the tyrants of the Old World, to chain down and enslave your fathers, and to enforce their unholy system of distinctions and divine rights of kings upon them, and had heard enumerated the long sufferings and manly firmness of your sires, in not only driving those tyrants from their shores, but also their unequal and accursed principles with them; did not, I say, your bosoms burn with a pure patriotism which made you swear, that should the enemies of civil liberty and equal rights, ever assail the fair fabric of freedom, your blood should flow as freely in maintaining it, as your fathers did to achieve it: if so, then for heaven's sake abandon an institution which has a direct tendency to contaminate the minds of almost all who unite themselves with it, and insensibly steals away that purity of sentiment, which alone can support a free, and equal, and happy government.

A MASON.

NO. III.

To all honest Masons :

Brethren, as a general thing, secret associations are formed for the purpose of evading the laws, or for the overthrow of the government ; ever since our government was formed, the people have regarded them with jealousy. The patriots of the revolution, after our liberty was established, entered their solemn protest against secret associations of every kind. All lawful purposes need not the covering of mystery or secrecy to sustain them. Their views, principles and purposes being honest, are open and can be examined by every freeman. No midnight meetings are necessary for societies who have nothing but honest and honorable objects to effect. But on the other hand, if a society has unlawful purposes to effect, how can they effect them if their designs are exposed? No band bound together for unlawful purposes, but have their domes covered with the mantle of secrecy, and the darkness of midnight protects their nefarious purposes. It is not surprising that a free people, ever jealous of their rights, should look with suspicion upon a society like ours, whose meetings are held in secret and at the late hour of midnight. No one of the people are allowed to enter within. Nothing but mystery attends them in their whole progress ; they acknowledge they are bound by solemn oaths not to discover the nature of the institution ; and no one can but discover that the greatest facilities are offered for unlawful purposes. If there had been no wrongs committed by such a society, an independent and free people whose freedom had been purchased by the blood of their fathers and transmitted to them under solemn instructions to preserve it, even at the expense of life, ought to lift their voice against it, when they find it extending through the Union, embracing all the officers of the land, and possessing every means of crushing, at one blow, the proud and elevated title of freemen. But if a secret society of itself will cause suspicion when combined with the actual evils which have been the result of such societies, we cannot

expect this free people will any longer suffer it to exist in this country.

It is well known to all "active Masons," and to persons generally, that in the dark conclave and secret meetings of masons, have been planned conspiracies that have caused convulsions which have been felt in every part of the government under which they were bound to live as good citizens. There has been planned and executed deeds by them in their midnight conspiracies, (I cannot call such meetings by a more gentle term,) at which humanity has revolted. In France all was thrown into confusion, and anarchy came near ruling a people striving for liberty, by the society of Free Masons. At one time, considering that they had all power, they threw off all disguise and discovered their real object. The candidate for the degree of Master Mason had the following question put to him, "Brother are you disposed to execute *all* the orders of the Grand Master, though you were to receive contrary orders from a king, emperor, or any other sovereign whatever?" In one instance, receiving a candidate not ~~as~~ much infatuated as the others, they were answered "No!" "What, No!" replies the venerable, "are you only entered amongst us to betray our secrets? Would you hesitate between the interests of Masonry and those of the profane? You are not aware then that there is not one of our swords but is ready to pierce the heart of a traitor!" Comment on such language is not necessary. I need not say any more on the dangerous tendency of Free Masonry. In France it too well known to be soon forgot by that people. But France is not alone in having her liberties invaded by Masons. It at one time came near overthrowing the government of Germany, and those that were honest Masons among them separated and forsook the institution. The following is the language of a venerable Master of a Lodge in Germany, pronounced at the dissolution of the lodge, and closing it up forever.

"However holy our mysteries may have been, the Lodges are now profaned and sullied. Brethren and companions,

attired in your mourning robes, attend and let us seal up the gates of our temple, for the profane have found means of penetrating into them—they have converted them into retreats for their impiety, into dens of conspirators. Within the sacred walls they have planned the horrid deeds and the ruin of nations. Lodges which serve as hiding places for these conspirators, must remain forever shut both to us and every good citizen." Brethren, ought we not to adopt the language and actions of this venerable man? Masonry was considered in Spain, Portugal, and Russia, of such a dangerous tendency, that it was put down by the strong arm of the law. It is now disturbing the tranquility of our brethren in South America. In England, the king being Grand Master of all the Lodges, and all being sworn to obey his mandate, it is made subservient to his own purposes, and consequently he suffers it to exist in his government. But we need not go abroad for the proof that secret associations are dangerous; the proof is nigh, *even at the door*. Passing by all the smaller transactions of the fraternity, and making no mention of the perversion of justice by it in our courts, and its intrigue at elections, another and blacker transaction stares us in the face. A deed has been committed in this country, on this sacred ground of liberty, which ought to stamp with "everlasting infamy and disgrace," the society by whose mandate the damning deed was committed. A free citizen has been deprived of his liberty and life! And by whom? Did the light of day shine upon the meeting which plotted this hellish deed? Was it the great body of a free people which sanctioned a deed, without a parallel, except on Masonic record? No, my brethren, it was in the dark, mysterious, secret and midnight meeting of the ancient and honorable fraternity of Free Masons, the damning deed was planned; it was the Great and Grand Worshipful members which justified the "deep damnation of his taking off!" Not by a few individuals of the order, but by them as a body, assembled in their Lodges for the purpose of learning his fate and

planning the destruction of others, and by their vote were the murderers of Morgan justified. Do you expect that our society will be supported by a free and independent people? Were the causes which produced a separation of the then colonies and mother country, more alarming than our society in this republic, at this time, and under the present circumstances? The great body of freemen have been insulted for attempting to put it down; but there have been no transactions which are to be so much feared, as overthrowing the government of the United States, as the transactions of the fraternity for the last six months.

The impressment of seamen, which was a very just cause for the declaration of war against Great Britain, bears no comparison with this. In that case they were impressed by a rival nation, and we could defend manfully our rights. The cause was open, and an enemy met us in open day. On the other hand, the late outrages were committed by citizens of our common country, connected by oaths not to betray each other; members of a society, whose meetings were in secret and whose ramifications extended through the Union, holding all the offices of power, and impiously saying the people could not help themselves: they would do what they pleased to their members, who were wolves in sheep's clothing. Such a deed strikes the very foundation of our liberty. If our society considers itself powerful enough to deprive one citizen of his liberty and life, you soon see it take great strides and claim all power. Can it be possible, my brethren, that you will longer attempt to support a society, which has not only become obsolete and useless and savors of aristocracy, but is stained with the blood of a free citizen? Rather come out like good citizens and say it is worse than useless; and inasmuch as nine or ten millions of people say they do not wish it to exist in this republic, magnanimously say you will desert it and be good citizens in common with all. This people will never suffer the institution to exist in this republic; if they do permit it to assume all its former power and gran-

deur, then, indeed, are they slaves, and fit only for vassalage.

A MASON.

NO. IV

To all honest Masons :

Brethren, in all countries and under all governments where secret societies have existed, they have never failed to create distrust among the uninitiated, and eventually to overturn all fair principles. But the greater part of them have long since gone to their graves; and all that have gone, sleep in disgrace. In this country, no secret society has an existence, except that of Masonry; and with regard to this, an inquiry has gone forth, and you might as well place your hands against the sun of a summer's morning and stop its rising, as to stop the inquiry, or prevent the downfall of the order. Some of you may believe, that, from the many ties which bind Masons together, and from their almost united exertions to smother crime and distract public opinion, that the cause of the people will ultimately go down, and you rise triumphant. If any of you who are honest, and have fallen into this error at this time, I sincerely pity you. You must be sensible, at this late day, that all fair and honorable members of the institution; men who were not concerned in the late disgraceful transactions, in their incipient stages, nor parties to their succeeding crimes; men who since have not done all in their power to palliate and smother them, and paralyze the strength of the law, will leave their hiding places and endeavor again to deserve the confidence of their country. No matter how many kings and emperors you enroll on your tablets: no matter how many governors and judges are found in your halls, and are now exercising the power of the country: no matter how many servile and contemptible editors are, either publicly justifying kidnapping and murder, or are palliating Masonic crimes, or are, in the most degrading condition, peddling their silly gingerbread stories: all in this country, who support the

Monster, must give place to others, and your dark temple of crime and iniquity, tumble to the ground.

Turn your attention to old Peter the hermit, and under him trace your different orders of knighthood to their respective founders. Follow them through their mad career of bloodshed and slaughter to the walls of Jerusalem, and there prepare to weep over a scene of carnage and crime which beggars all description. Neither arms defended the valiant, nor submission the timorous. No age or sex was spared: infants on the breasts were pierced by the same blow with their mothers who implored for mercy: even a multitude to the number of ten thousand persons, who had surrendered themselves prisoners, and were promised quarter, were butchered in cold blood by the magnanimous founders of your illustrious order. Long shall the friends of humanity bemoan this unhallowed and blood-stained day; and long shall the warm and smoking blood of murdered innocence cry from the ground for vengeance.

Next, behold these holy and blood-stained hypocrites, in dark conclave, plotting another feast of blood in the heart of Germany! See wretched France groan beneath their dark designs, and bleeding at every pore. And, even now, and while I am writing, behold our sister republic (Mexico) reel to its base, beneath a wretched conspiracy of York and Scotch Masons. When you have done this, and when you have clearly sketched in "the mind's eye" the general outlines of this pretty picture, then sit down and calmly ask yourselves, Where is the author of Jachin and Boaz? Where is Smith, of Vermont? Where is Murdock, of Rensselaerville? Where is Morgan, and where are his lonely widow and orphan children? Alas! my brethren, this is a sorry and blood-stained picture, and you, who are not satisfied with what Masons have already done, let your distorted eyeballs glare upon it, until your carnivorous appetites are glutted with blood for once, and after that return to your dens of carnage and plot more mischief. But to you, my honest brethren, who have

seen enough of Satan's kingdom already displayed; and you, who love your country more than Masonry, arise from this den of conspirators, and, with minds unalloyed, feast your eyes on the effulgent morn of our rising REPUBLIC, and I will vouchsafe to my country that you will never return again.

A MASON.

NO. V.

To all honest Masons :

Brethren, having in my former numbers touched upon the general principles of the order, I now shall ask you to candidly traverse with me, a more particular charge against the Masonic order; which is that the LAWS OF MASONRY IN AND OF THEMSELVES, DO AUTHORIZE THE TAKING OF THE LIFE OF A MEMBER OF THE FRATERNITY GUILTY OF DIVULGING THE SECRETS OF MASONRY. Startle not, my brethren, at this appalling charge, but candidly follow me through my observations and proof. I must here remark, that I could satisfy the most scrupulous of the order, were I at liberty to write some of the hidden mysteries of the different degrees, but shackled as I am with these absurd ties, enough can be shown, without violating any of our principles, to convince that part of my brethren whom I now address. Now then to the subject. It is not denied, I believe, by any Masons, that the penalty of their obligations is death. [I shall not, at present, refer to Morgan's illustrations, for I neither deny nor acknowledge that book.] Almost all Masons admitted this in their assertions for three months after the abduction of Morgan, by saying, that he (Morgan) had submitted himself to the punishment of death, by revealing the secrets of Masonry. I believe that the most careful do not pretend to deny that such is the penalty. But it is useless to remark further on this point, for *we do know* that the penalty in that case is *death*, in the most shocking and barbarous manner. If then such is the penalty, was it never intended to inflict that penalty? It is absurd in the extreme, to suppose that a society, ranking

among its members such illustrious personages, as we pretend ours does, with all that pomp and parade attached to it, with all our monarchical titles of Kings, Grand and Sublime Masters, would attempt to make a mockery of laws which they call sublime and useful; tell a candidate if he divulges the secrets he shall be put to death, and after the *solemn* ceremonies are over, tell him we never intend to *inflict that penalty, but only meant to scare you*. Such a course would very soon sink the institution into merited contempt. Why then bind our members under penalty of death, to keep inviolate our secrets, if we never intended to inflict that penalty? What has kept thousands from divulging the secrets long before now? Would simply expelling them from the Lodge have deterred them from it? No! It was the well known fact that the *laws and principles of Masonry* were such that they would be barbarously murdered, or in the Masonic phrase *executed*. There are many of the craft, who have long since wished them known to the whole world, and care not for expulsion, knowing full well that revealing the iniquities of our dark conclaves would justify them in the minds of an enlightened people. There is another class who have been expelled from the Lodge, and out of revenge would, if they dare, write, print, stamp, &c., all the secrets of the order.

I repeat, then, it was a fact, which recent events fully prove, that their lives would pay the forfeiture of such an act. The only question that can possibly be raised, is, that there is no person designated in our statutes to execute the *traitor*. But I think a little reflection and examination will obviate this difficulty. Precedents of long standing in all well-established societies and governments, constitutes law. Hence, in all legal proceedings, where there is no statute direct to the point, they refer to former decisions, and what has been done under similar circumstances. In this case, then, if we have no express statute appointing the executive officer, (the manner of execution is pointed out explicitly in the obligation,) when a traitor, if found, we must refer to what has

been done under similar circumstances by our society; and as all former decisions of law are more or less binding, by the wisdom or ignorance of the persons giving those decisions, so in this case, we ought to examine carefully the precedents, and see if they were given by persons who were well informed as to the laws and principles of our order. I will now refer you to some of those precedents which do show conclusively that we are authorized to execute any member of the fraternity who so far loses sight of his safety as to divulge the secrets of the craft. These precedents may be found in the "Free Masons' Monitor," published by Thomas S. Webb; and that no one may say the book is not good authority, I will give you the vote of the Grand Royal Arch Chapter, which is as follows:

Resolved unanimously, That this Grand Chapter recommend the Free Masons' Monitor to the attention and study of all the members of the fraternity to whom the same may come.

Amos T. Jencks, Grand Sec'y.

The first precedent I shall give, may be found at page 242 of the Monitor. It appears that several of the craft became, in the language of Masons, traitors. Six had fled Jerusalem. Solomon published a particular description of all those who had made their escape: shortly after, he received information that several persons answering his description had arrived in the country of Cheth, and believing themselves perfectly secure, had began to work in the quarry of Bendaca. As soon as Solomon was made acquainted with this circumstance, he wrote to Maacha, king of Cheth, to assist in apprehending them, and cause them to be delivered over to persons he should appoint, to secure them and have them brought to Jerusalem to receive the punishment due their crimes. Solomon then elected fifteen Masters in whom he could place the highest confidence, and among whom were those who had been in the cavern, and sent them in quest of the villains, and gave them an escort of troops. Five days were spent in the search, when Tirbal discovered them cutting stone in the

quarry; they immediately seized them and bound them in chains. When they arrived at Jerusalem, they were imprisoned in the tower of Achizer, and the next morning a punishment was *inflicted on them adequate to their crimes*.

The next precedent which I shall cite, is found at page 239, and is styled, "Observations on the degree of Knights of the Ninth Arch," called a chapter. This case is so striking, and in many parts, so similar to that of the Morgan case, I shall be more minute in description, and more profuse in extracts. That you may realize it in its full force, I here will remark that this degree was instituted by Solomon after the execution of the traitor, to reward the zeal of the persons engaged in this execution, and to give more weight to their offices, and impress the minds of the fraternity with the great danger of divulging the secrets of Masonry; the furniture and dress of the Chapter and members were of the bloodiest kind imaginable. I shall, therefore, give a description of the dress and furniture.

"This Chapter represents the audience chamber of Solomon, and is to be decorated with white and red hangings; the red with white flames. There are nine lights in the east and eight in the west. The Master represents Solomon seated in the east, with a table before him covered with black, and is styled Most Potent. There is only one Warden in the west, who represents Stockin, (one of the executioners,) with seven brethren around him. All the brethren *must* be dressed in black, and their hats *flapped* (surely a suitable dress for assassins,) with a broad black ribbon from the left shoulder to the right hip, on the lower part of which are nine red roses (an emblem that Masonic murderers shall be highly valued and protected,) four on each side and one at the bottom, to which is suspended a poniard. The aprons are white, lined with black, speckled with BLOOD; on the flap, A BLOODY ARM WITH PONIARD; and on the area, A BLOODY ARM HOLDING BY THE HAIR A BLOODY HEAD. Near to the Lodge is a small dark place representing a cavern, in which is placed a lamp; a

place representing a spring, with a basin to hold water; and a table, on which are laid a PONIARD, and the representation of A BLOODY HEAD AS JUST SEVERED FROM THE BODY. Near the table a large stone to sit on, and below the lamp, in capital letter is written, VENGEANCE.

The history of this degree is as follows:—In the reign of Solomon, several of the workmen had been guilty of some crime of an enormous nature, [What more enormous crime can there be than to expose their impious ceremonies and bring to light their internal deeds?] and made their escape from Jerusalem. A great assembly of Masters had sat in consultation, [It has been sworn to, that 70 or 80 met at Stafford to consult on the Morgan case] on the best means of discovering and apprehending them. Their deliberations were interrupted by the entrance of a stranger, [Daniel Johns, the Canadian spy, suddenly made his appearance at Stafford,] who demanded to speak to the king in private. Upon being admitted, he acquainted Solomon that he had discovered where Akirop, one of the traitors, lay concealed, and offered to conduct whom the king should please to appoint to go with him. This being communicated to the brethren, ONE AND ALL requested to be partakers in the vengeance due the villain. Solomon checked their ardor, declaring that only nine should undertake the task; and to avoid giving any offense, ordered all their names to be put into an urn, and that the first nine that should be drawn should be the persons to accompany the stranger. [They departed from this rule in the Batavia cases: for between one and two hundred went for Miller.] At break of day, Joabert, Stockin, and seven others, conducted by the stranger, traveled through a dreary country. On the way, Joabert found means to learn from the stranger, that the villain they were in quest of had hidden himself in a cavern not far from the place they then were; he soon found the cavern, and entered it alone, where by the light of the lamp he discovered the villain asleep, with a poniard at his feet. Inflamed at the sight, and actuated by an impatient zeal, he im-

mediately seized the poniard and stabbed him first in the head and then in the heart; he had only time to cry, *Vengeance is taken*—and expired. When the other eight arrived and had refreshed themselves at the spring, Joabert severed the head from the body, and *taking it in one hand* and his poniard in the other, he with his brethren returned to Jerusalem. Solomon was at first very much offended that Joabert had put it out of *his* power to take vengeance *himself* in PRESENCE of, and as a *warning to the rest of the workmen to be faithful to their trust* (not their work); but by *proper intercession* was again reconciled. Joabert became *highly favored* of Solomon, who conferred on him and his eight companions the title of "*Elected Knights*."* Ought not the Grand Lodge to confer upon the murderers of Morgan some new and sublime degree of Masonry, with still more bloody emblems? To show you, beyond the possibility of a doubt, that this transaction was in strict conformity with principles of the order, I will quote once more from page 243, where you will find the history of the *Illustrious Knights*, which is as follows: "After vengeance had been fully taken on the traitors mentioned in the foregoing degrees, Solomon instituted this, both as a REWARD FOR THE ZEAL AND INTEGRITY of the Grand Masters elect of fifteen, (the persons who took vengeance on the traitors,) and also by their preferment to make room for other WORTHY brethren (*murderers*) from the lower degrees to that of Grand Masters elect of fifteen. He accordingly appointed twelve of the fifteen to constitute a Grand Chapter of *Illustrious Knights*, and gave them command over the twelve tribes. He expressed a *particular regard* for this order, and showed them the precious things in the tabernacle. Here follow the names of the twelve "*Illustrious Knights*:" Joabert, the man who assassinated Akirop, and Stockin and the other zealous assassins, head the list. Here, my brethren, I must ask you to pause, ponder, and deeply reflect on the history

* See Illustrations of Masonry, by T. S. Wedd, p., 12; Salem edition 1818.

here given, and fate of Akirop: compare it, with all its bearings, with the fate of Morgan, and then say, if you dare say it, that Morgan was not executed according to the laws,—yes, the infernal laws of *Masonry*. Why has a degree instituted to keep in remembrance the execution of a traitor, been kept in existence ever since, if not to stimulate the brethren to a similar act, should a similar circumstance ever arise? Such a degree is in existence at this day in the United States—yes, in the State of New York—and it is preposterous to suppose, that the members of that degree, assembled in their bloody dens, with bloody aprons and representations of the bloody head of a traitor before them, and seeing vengeance written in capital letters upon the walls of their dark cavern, and knowing Morgan was writing the secrets of *Masonry*, that they would not, one and all, with all the zeal of Joabert and Stockin, arise in their wrath and strike the villain to the heart. If they were active members and believed their obligations binding, it was their duty to strike the deadly blow, deep and to the heart, even as Murdock was so struck. I have heard Masons blame those concerned in the recent transactions: some have even said the murderers of Morgan ought to be hung. This, my brethren, is wrong. If there is a blame to be attached any where, it is to the institution. If these men were firm supporters of the order, they acted right. They expected the laws of the institution to support them in such an act, and that the members (except the recreants) would justify them; and they had good grounds for so supposing. On the contrary, any member of the institution, being fully satisfied that Morgan was writing the secrets of *Masonry*, and did not immediately proceed to apprehend the villain, “that he might have a punishment inflicted adequate to his crime,” neglected the laws of *Masonry*, and ought, in strict conformity to those laws, to be expelled as an unworthy member. Blame not those who acted in strict conformity to the laws of the institution, but cast the blame where it is richly deserved; namely, upon an institution which required of them

such an act. These men expected our support; and when their trouble comes upon them it is cowardly to say, punish them, the institution did not require such an act. Thus, my brethren, we have gone through this subject, and do see that those engaged in the late outrages, had ancient authority for so acting. No one who candidly examines the cases here cited, but will say that *murder is authorized* by the Masonic institution, under particular circumstances. I now ask you again, will you longer support such an institution?

. A MASON.

NO. VI.

To all honest Masons:

Brethren—The great subject which agitates the people at present, seems every day of its existence to draw nearer to the point which is to decide the destiny of the Masonic institution. On the one hand it is contended that Morgan was carried off and murdered by a few Masonic stragglers and outlaws; and that the usages and customs of the order in no way encourage or sanction such acts; while on the other hand it is asserted that those concerned in the outrages were some of the first men in the order; and that the ancient usages and customs of the institution required such acts at their hands. If this be true, it requires no great discernment to discover that we have a government within a government; and that either the constitution and laws of our country, or those of ancient Free Masonry must give away; and that if our government is triumphant in the present conflict, Masonry must go down forever.

Again, if the men concerned in the outrages were in no way authorized or encouraged by the usages and customs of Free Masonry, to kidnap and execute the traitor, and the principles of the order in no way come in contact with the constitution and laws of our country, and are otherwise pure and wholesome, then indeed Free Masonry may stand for ages. In order, therefore, to investigate this subject, it is

necessary we should touch in a slight degree upon some of the mysteries and principles of ancient and modern Free Masonry.

And first, my brethren, I shall have the hardihood to assert, that before any of you ever entered a Lodge, you pledged your honor cheerfully to conform to all the ancient usages and customs of the order.

After this you went farther — you entered the Lodge and there solemnly made oath not only to adhere to the ancient usages and customs of the order, but to have your throat cut across, your tongue torn out, and your body buried in the rough sands of the sea should you ever be willfully guilty of divulging any of the secrets of Free Masonry; and so on from an Entered Apprentice in every degree up to that of the Thrice Illustrious Order of Knights of the Cross, you have solemnly sworn to suffer some penalty to be inflicted on your body, which if inflicted would take life, should you ever be willfully guilty of revealing any of the secrets of either or all their degrees. Surely, the good Mason says, we have sworn to suffer all these penalties, if we betray our trust. But the traitor will not inflict them upon himself, and there is no one authorized to inflict them upon him. If this be true, then indeed those concerned in the Morgan case were nothing but a Masonic banditti and murderers, and the institution in no way to blame. But I shall not, as readily as some do, stop exactly here. I shall go a little further and inquire what the ancient usages and customs are, which our honors and oaths are pledged to support. It is a fact I believe well known to all Masons, that Solomon was the great founder and pattern of ancient Free Masonry, and that all the Grand Masters from his day down to this time, have one after another in regular succession, been considered the successors and representatives of Solomon; and all the laws, usages and customs which were established in his day, all Masons ever since, of both low and high degree have most religiously pledged their honors and their solemn oaths and obligations always to

observe and maintain. To illustrate my ideas more familiarly on this subject, suppose one of you were elected to preside over the Masonic institution in the United States for seven years; that in all the degrees from Entered Apprentice up to the higher and sublimer station which you fill, and that all the ancient laws, usages and customs of the order, were enforced upon the mind with all the power and ingenuity which man could invent, as the only means of preserving the institution from ruin and destruction. Suppose, at your installation, it was required of you as the presiding officer of the institution, to deviate in no instance from the ancient landmarks and customs, but to preside with that promptness and decision of character which will carry down to future ages the secrets of the order, as pure and unimpaired as they were given to you; and suppose, under all these circumstances, and while you were at the head of the institution, and in the place of Solomon, a messenger should arrive and inform you that Morgan, a Royal Arch Mason, was writing the secrets of Masonry, and Miller, an Entered Apprentice Mason, was absolutely about to publish them, even up to the Royal Arch; and unless measures were immediately taken to bring the traitors to condign punishment, the small streams which cause money for quarterly dues, initiations, and for the sale of charters, to flow in such profusion from a thousand ways to the fountain head would dry up; that in short they would publish the real and genuine secrets of Free Masonry up to the Arch, to the world, and Masonry be ruined and undone for ever, what would you do? Would you disregard your honor, your solemn oaths, and all your admonitions at your installation; suffer the traitors under your administration to publish the sacred and holy secrets of ancient Free Masonry to the world, and the institution be ruined forever? Or would you rather have some little regard to your honor, your solemn oaths and admonitions? Look about you and inquire what are the ancient laws, usages and customs of the order which are every where so rigorously enforced upon the candidate?

What did Solomon do in the case of Jubela, Jubelo, and Jubelum, where the ruffians attempted to extort the Master's word from our worthy Grand Master, Hiram Abiff? How was it in the case of the seven traitors that fled from Jerusalem? How was it in the case of Akirop? Surely in all these cases Solomon appointed discreet Masons to seize the villains and traitors, and to bring them before him; and he ordered punishments to be inflicted on them proportionate to their crimes, except in the case of Akirop, and there the Mason whom Solomon appointed took the power into his own hands and executed the traitor himself. Solomon approved of this, and conferred on the executive officer new and lasting honors. How has it been with all succeeding Grand Masters in cases of treachery, from Solomon down to this day? Surely Masonic traitors have every where had those penalties inflicted upon them, which they had sworn might be inflicted, were they ever willfully guilty of revealing any of the secret and hidden mysteries of Masonry. Would you not say, Sovereign Master, these are the laws, usages and customs of the order which we have all pledged all that is sacred on earth or holy in heaven cheerfully to conform to — therefore, I will do in the Morgan and Miller case, as is required of me to do by the order. I will do as all former Grand Masters have done in similar cases. I will appoint discreet and subtle Masons to inflict upon Morgan and Miller, those penalties which they have sworn to suffer, should they ever be willfully guilty of revealing the secrets of the order, and thereby save the institution of Masonry from everlasting disgrace and absolute ruin. Daniel Johns is a discreet and subtle Mason, and what is more, he is a stranger in the country where the traitors reside. I will select him as my chief executive officer; and as all my Masonic subjects have every where solemnly sworn, with their hands on the Holy Bible, and in the presence of Almighty God, to obey all due signs and regular summonses given, handed, sent or thrown to them by the hand of a Master Mason,—I will furnish him with some regular summonses

requiring of them to obey him in whatever he may direct with regard to the traitors, and send him away to the place where they reside; and I have no doubt a punishment will be inflicted on them, "adequate to their crimes." When you have gone thus far, Most Sovereign Grand Master Elect, you have done your duty, and the remainder is left to the subtlety and cunning of Daniel Johns and all those to whom he may give, hand or send summonses to assist him. Thus, my brethren, the conclusion is irresistibly forced upon us, that the institution of Free Masonry does hold its members in the strong bonds of life and death; that our Sovereign Grand Master, as far as regards the revealing of the secrets of the order, is absolute in power, and all that are under him are bound to obey. This accounts in the most satisfactory manner for what we have witnessed in this part of the country fourteen months past; and this, in my humble opinion, Masonically justifies all those who were concerned in the abduction of Morgan, and the attempt on the life of Miller.

Such being the facts, my brethren, do you not discover that the "ancient laws, usages and customs of Free Masonry" are diametrically opposed to the constitution and laws of our country? If so, (and on this point there can be no doubt, for if the Sovereign Master had not been absolute in power, the traitors long since would have swarmed like the locusts of Egypt,) ought we not as honest men and good citizens, with one accord, to rise in the dignity of *freemen*, and like our fathers, tear asunder those bonds which make us slaves, and tend to entail misery upon our children? Our fathers were under solemn obligations to be faithful to the crown of Great Britain; but when they discovered that an observance of their oaths and obligations which they had taken, were detrimental to freedom and the rights of man, they with a manliness of spirit which all future ages will admire, tore their bonds asunder, fought the monarch whom they were sworn to protect; established freedom for themselves, and as they fondly hoped, had entailed it upon their children. Why not we then, when we be-

come convinced that our obligations jeopardize our lives, and make slaves of us, and endanger the liberties of our children—why not we, I say, like our fathers, rend our bonds asunder; open the bowels of the beast, and expose to the scorn and contempt of all mankind, the selfishness and sin, that has there been smothered so long.

Do you think this would be unmasonic, and therefore we had better withdraw and say nothing about it, if we are displeased with it. Such advice I know is given every day in the streets, but this was not the course pursued by our fathers—they not only withdrew their oath and allegiance from the crown of Great Britain, but they turned about and fought her with a firmness of purpose which always ensures success. Therefore, my brethren, if you agree with me, that under existing circumstances it is proper and necessary so far to disregard the Masonic obligations as to make open and honorable war upon the monster,—then I beseech you, by all the fondness you ever bore for the purity of our government and the rights of mankind, to come out of that dark, absolute and bloody government of Free Masonry, which was established in the dark and bloody ages of the world, and is handed down unimpaired, with all its horrid rites and ceremonies. And then, my brethren, when you have done this, instead of retreating into some dark garret, with a Tyler at the door with an old rusty sword in his hand to guard it, and there under the black flag of iniquity and crime marching around the room singing,

Mark Masters all appear
Before your Grand Overseer,—

we, in open day, will hoist high in the air, the star spangled banner of our country that floated over the bloody field of our fathers, and shout aloud in presence of the universe,

Hail Columbia, happy land,
Hail ye heroes heaven-born band;

and then march on, conquering and to conquer, (the mind

only I mean,) until every dark and wicked rite and ceremony of ancient FREE MASONRY, be driven far away beyond the borders of our country.

A MASON.

NO. VII.

To all honest Masons:

Brethren — I again ask you to examine the charge made in No. 5; for the reported attempts to clear the institution of Masonry, at the expense of the individuals engaged in the kidnapping and murder of Morgan, calls for the serious attention of every person who wishes to fix the blame where it deservedly belongs. That the institution required those acts of its members, is as evident as any proposition; and one would suppose that, at this day, there are none who would have the effrontery to deny it. But, strange as this may appear, there are some who deny that the laws and customs of Masonry do authorize the abduction and murder of a Masonic traitor. They say, it is true I have sworn to suffer my throat cut across, &c.; but I, nor no one else, have sworn or promised to perform the execution: it is merely an imprecation without meaning. Once more, I ask you to *candidly* examine the laws of the order, and I am satisfied unless you allow your prejudices to influence you, you will be fully satisfied on that point. In the Free Mason's Monitor, at page 31,* the candidate is requested to answer the following questions: — "Do you seriously declare, upon your honor, before these gentlemen, (members of the Lodge who conduct him through the ceremonies,) that you will cheerfully conform to ALL THE ANCIENT ESTABLISHED USAGES AND CUSTOMS OF THE FRATERNITY?" — and not until he has answered this in the affirmative, is he allowed to observe *even the form of the Lodge*. At page 46† is the first charge a Mason ever receives; it is a charge to a newly initiated Entered Apprentice: he is there solemnly charged — "If, in the circle of your acquaintance, you find a

* Salem ed. p. 30. † do. p. 44.

person desirous of being initiated into Masonry, be *particularly careful not to recommend him* UNLESS HE WILL CONFORM TO OUR RULES." No matter how fair a character he may sustain; you need not inquire whether he be a believer in the sublime doctrines of Christianity—no matter if he be the veriest infidel—the only question is, will he conform "*to our rules.*"

In the charge to a Fellow Craft, at page 65,* they thus address the candidate:—"OUR LAWS AND REGULATIONS YOU ARE STRENUOUSLY TO SUPPORT, AND BE ALWAYS READY TO ASSIST IN SEEING THEM DULY EXECUTED." In the charge to a Master Mason, at page 74,† the Worshipful Master thus addresses the new made Master Mason:—"You are now bound, by *honor and gratitude to be faithful to your trust*; to support the dignity of your character on every occasion; and to *enforce by precept and example, obedience to the tenets of our order.* The ANCIENT LANDMARK OF OUR ORDER *intrusted to your care, you are carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the ESTABLISHED USAGES AND CUSTOMS of the fraternity.*" Before a Lodge can do any business, there must be granted to them a charter; and the Master, in a solemn manner, is instructed what are the duties of his office, by the Grand Master, or some person representing the Grand Master. You will find all these instructions at page 96‡ of the Monitor. The Master thus addresses him: (the Master elect:)—"Previous to your investiture, it is necessary that you should signify your assent to those ANCIENT CHARGES AND REGULATIONS, which point out the duties of a Master of a Lodge." Among other charges is the following: "You agree to hold in *veneration the original rulers and patrons of the order of Masonry, and their regular successors, supreme and subordinate, according to their stations.*" Page 100||—"The Grand Master then addresses the Master elect in the following manner: "Do you submit to these charges, and promise to support these regulations, as *Masters*

* Salem ed. p. 62.

† do. p. 72.

‡ do. p. 93

|| do. p. 97.

have done in all ages before you?" And not until he in the most solemn manner, in presence of all his brethren and the officers of the Grand Lodge pledged himself to do it, can he be vested with authority to govern a Lodge. At page 152,* you find the same doctrine insisted upon, earnestly, in a charge to a newly-exalted Royal Arch Mason.

"We expect you will never recommend any candidate to this chapter, whose abilities and *knowledge of the foregoing degrees you cannot fully vouch for, and whom you do not firmly and confidently believe will conform to the principles of our order, and fulfill the obligations of a Royal Arch Mason.*" Thus, my brethren, we find insisted upon, with an earnestness which nothing but a case of desperation can urge, that we support "*all the ancient usages and customs of*" *ancient Free Masonry*. I wish you to examine these instructions with care and candor, for I do consider there is a meaning cloaked under them, which, in the hurried manner the degrees are usually given, do not meet our view at first sight. Why do they so earnestly urge us from the time we step into the preparation room to prepare to be initiated into the sublime mysteries of an Entered Apprentice, up to the time we are exalted to the degree of a Royal Arch Mason, to support "*all the ancient usages and customs of the fraternity.*" I will now show you what are some of the laws of Free Masonry, and then most conclusively prove that the "*ancient usage and custom*" of our ancient brethren, was, to inflict on a Masonic traitor punishment adequate to his crime.

The first law of Masonry which I shall give you, may be found at page 20 of the "Illustrations of Masonry," as given by Morgan: how near it is to the obligations which you actually took upon you in the lodge, I leave you to judge. "Furthermore, do I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it, (the secrets of Masonry,) to any thing moveable or im-

* Salem ed. p. 146.

moveable, under the whole canopy of heaven, whereby or whereon the least letter, &c., may become legible or intelligible to myself, or any person in the known world, whereby the secrets of Masonry may become unlawfully obtained through my unworthiness, binding myself under no less penalty, than to have my *throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours.*" One would suppose, if true, this was a *powerful* law; I should wish for no greater punishment, than the penalty of this law to be inflicted on me. The next Masonic law I shall cite, may be found at page 45 of the same work:—"Furthermore, do I promise and swear, that I will support the constitution of the Grand Lodge of the United States, and the Grand Lodge of this State, under which this Lodge is held, and conform to all the *by-laws, rules, and regulations of this, or any other Lodge*, of which I may at any time hereafter become a member, as far as in my power. Furthermore, do I *promise and swear*, THAT I WILL OBEY ALL (no exceptions) REGULAR SIGNS AND SUMMONS, GIVEN, HANDED, SENT, OR THROWN to me by the hand of a brother Fellow Craft Mason, or from the body of a just and lawfully constituted Lodge of such; binding myself under no less penalty, than to have my left breast torn open, and my heart and vitals taken from thence and thrown over my left shoulder, and carried into the valley of Jehosaphat, there to become a prey to the wild beasts of the field and the vultures of the air, if ever I should prove willfully guilty, &c." Stronger still, page 62, same work, obligation of a Master Mason:—"Furthermore, do I promise and swear, that I will support the constitution of the Grand Lodge of the State of ———, under which this Lodge is held, and conform to all the *by-laws, rules, and regulations of this, or any other Lodge of which I may hereafter become a member.* Furthermore, do I promise and swear, that I will OBEY ALL REGULAR SINGS, SUMMONS, OR TOKENS, GIVEN, HANDED, SENT OR THROWN to me, from the hand of a brother Master Mason, or from the body of a just and lawfully

constituted Lodge of such. Furthermore, do I promise and swear, that I will go on a Master Mason's errand, whenever required, even should I have to go barefoot and bearheaded: binding myself under no less penalty than to have my body severed in the midst and divided to the north and south, my bowels burnt to ashes in the center, and the ashes scattered before the four winds of heaven, that there might not the least track or trace of remembrance remain among men or Masons, of so vile and perjured a wretch as I should be, were I ever to prove willfully guilty," &c.

Stronger and stronger, and thus they continue to increase in all important parts, up to the degree of Knights of the Holy and Thrice Illustrious Order of the Cross, as many of us full well know. I have given authority sufficient to satisfy any one, beyond the bare possibility of a doubt, that every Mason, from the days of our founder, Solomon, down to that of the murdered Morgan, who has "received a part of the rights and benefits of a Worshipful Lodge," have been bound by their honor, and the strongest obligations which man could invent, to support "*all the ancient usages and customs,*" as well as laws of ancient Free Masonry. One point only is wanting to establish the charge made in number five, that the ancient usages and customs of our ancient brethren were to execute any Masonic traitor found among them. On this point proof is abundant. As we all know, in the different degrees we have taken, Masonic tradition informs us of a number of instances of the kind. No Fellow Craft Mason can forget the slaying of forty and two thousand of the Ephraimites in one day; and that our ancient brethren adopted the pass-word used on that occasion, as a proper pass-word to be given before entering any well regulated Lodge of Fellow Crafts. Every Master Mason must remember the execution of the three Fellow Crafts, executed by order of king Solomon. I will now, my brethren, show conclusively, that the ancient usages and customs of our brethren, were to inflict on the Masonic traitor a punishment due his crimes. Before entering on that

point I would remark, that in all the ancient ceremonies we allow the Master of a Lodge full and complete power; no one can direct, but all must obey his mandate; and thus of the Grand Master: all the subordinate officers are under his control, and must execute whatever he directs; equally so is it with the presiding officer of the Chapter and Grand Chapter and General Grand Chapter, who represents king Solomon, and according to "ancient usage and custom," gives orders for the apprehension and execution of Masonic traitors. I do not wish to be misunderstood, for I well know that in all minor concerns, such as the disposing of the funds, &c., he is under the control of the members of his Lodge; but I speak expressly of his power as derived from "ancient usages and customs." Thus, for example, all the subordinate officers say: "You will wait until the Worshipful Master can be informed and his order given—It is the *order* of the Worshipful Master—The Worshipful Master *ordered me*, &c.;" showing conclusively that the Master in all cases which refer to "ancient usages and customs of the fraternity" is absolute, and all the brethren are sworn to "*obey all signs, summons or tokens, given, handed, sent or thrown to them.*"

I shall first quote from p. 49 of the "Illustrations," where the Junior Warden inquires of the considerate, why was this pass instituted? *Ans.* In consequence of a quarrel which had long existed between Jephtha, judge of Israel, and the Ephraimites, the latter of whom had long been a stubborn and rebellious people, whom Jephtha had endeavored to subdue by lenient measures, but to no effect. The Ephraimites being highly incensed against Jephtha, for not being called to fight and share in the rich spoils of the Amoritish war, assembled a mighty army and passed over the river Jordan to give Jephtha battle; but he being apprised of their approach, called together the men of Israel and gave them battle and put them to flight; and to make his victory more complete, he ordered guards to be placed at the different passes of the river Jordan, and commanded if the Ephraimites passed that way,

that they should pronounce the word Shibboleth; but they being of a different tribe, pronounced it Sibolet; which *trifling* defect proved them spies and cost them their lives; and there fell that day, at the different passes on the banks of the river Jordan, forty and two thousand. This word was also used by our ancient brethren, to distinguish a friend from a foe, and has since been adopted as a *proper pass-word*, to be given before entering any well regulated and governed Lodge of Fellow Craft Masons.

I am well aware, you will say, this is not directly to the point; but a very little reflection will show you that it has an important bearing on this question. It is said to be a proper pass-word. It is so truly; the candidate hears of the slaughter of forty and two thousand of the Ephraimites, to impress his mind of the great danger of being an enemy to Free Masonry. It has another still more important bearing, and is in substance the same as to tell the candidate, should you, or any number of you, turn traitors and expose the true pass-word, we can invent a new "check-word," and armed with the dirks of the Knights, can require of you, "Say now our new check-word;" and every man of you not having the new check-word shall be slain; and the day may arrive when we shall make as great slaughter among our enemies as did Jephtha among the Ephraimites.

This, my brethren, is no trifling subject; the Grand Lodge has seen fit, in the plenitude of their wisdom, to invent a new pass-word, and no man can be admitted into any Lodge under their jurisdiction without he can distinctly pronounce this new *Shibboleth*, (FIDELITY, the new pass-word;) and when the time may come when those who cannot pronounce it may receive the deadly thrust, no one can tell. It carries also one other important lesson with it: as Jephtha had full power to command the forces of Israel to fight his battles, and invent a new pass-word to detect his enemies; so has our Grand Master an undoubted right to call upon every Mason under his jurisdiction, to turn out at his command and fight

for the cause of Masonry, and give the deadly thrust to every one who cannot distinctly pronounce *Fidelity*.

The next instance of Masonic execution I shall give, may be found from page 80 to 82, and is a history of the death of our Worthy Master, Hiram Abiff, and the execution of the three Fellow Crafts who murdered him. I am aware that some of the brotherhood, like drowning men catching at straws, will say this was for murder and did not relate to the revealing the secrets of Masonry. I only answer that my object now is to show that if a person is found guilty of a crime deserving death in the Masonic order, our "ancient usages and customs" give sufficient power to execute him, and it is left to the successors of king Solomon to determine whether he be worthy of death or not; and still farther, if the "ancient usages and customs" were to execute a member for doing an act which he had not sworn to refrain from, surely those same "ancient usages and customs" would not allow a member to escape punishment who by his oath had submitted himself to be executed should he commit certain acts: then if our "ancient usages and customs" are such that a person can be executed when the representative of king Solomon supposes he has committed a crime worthy of death, they most assuredly will authorize the inflicting a penalty which the member has subjected himself to, should he reveal the secrets of Masonry. I would further remark, they were executed "agreeably to the imprecations of their own mouths:" then certainly any member according to the same rule can be executed according to the "several imprecations" they take upon themselves in their obligations, when they swear in the presence of Almighty God and this Worshipful Lodge, erected to him, that they will never reveal the secrets of Masonry.

The substance of that history is as follows:—A number of the workmen of the temple became dissatisfied, because they had wrought long on the temple, and had not received the grand and sublime word of a Master Mason; wishing to ob-

tain it, that they might travel in foreign parts and obtain better wages, they accosted Hiram and demanded the word from him. He told them he could not give it, unless there were three present, to-wit, Solomon, Hiram king of Tyre, and himself; but to wait with patience until they were assembled in the Grand Lodge at Jerusalem, and if found worthy they should receive it. But they wished not to wait; and in their attempts to get it, they killed our Grand Master, Hiram Abiff. Solomon coming to the temple, as was his usual custom, found the workmen in confusion, and on inquiring the cause was told there were no designs drawn on the trestle board. After considerable ceremony it was found Hiram was missing. He then orders twelve of them to go in search of him. They returned with no distinct tidings, but related some suspicious circumstances. He then orders them to go a second time, and return with the murderers. After some search, the murderers are heard lamenting the act, and asking certain punishments inflicted on their heads for the murderous deed. They were seized and brought before king Solomon, "who after hearing the testimony of the three Fellow Crafts, and the three ruffians having pleaded guilty, orders them to be taken out at the west gate of the temple, and there EXECUTED ACCORDING TO THE SEVERAL IMPRECATIONS OF THEIR OWN MOUTHS." It is true that is not direct in point, so far as the revealing the secrets was the crime, but conclusively shows the power of punishing was vested in king Solomon. The history of Akirop and the other six traitors, as given in No. 5, comes directly to the point in question. Here were six persons executed by king Solomon, for some enormous crime; and from the circumstances as recorded, there is no reason to doubt it was for revealing some of the secrets of the order. Indeed, some who have taken that degree, do not deny such to be the fact. The execution of Akirop is no common execution: found resting secure as he supposed, the executioner entered the cave; "inflamed at the sight, he seized the poniard and plunged it first in the head, then in the

heart;" not satisfied with this, he severs the head from the body, and taking his poniard in one hand and the bloody head in the other, he proceeds back with his bloody trophies to king Solomon. Do you hear him condemning Joabert for his bloody act? Does he mourn the loss of Akirop? It is true he was at first displeased because he put it out of his power to take vengeance himself, in presence of all the Craft, as a warning to them against such an act; but so easily is he reconciled, that Joabert is soon received into favor, and new and distinguished honor conferred upon him, to reward his zeal in an act at which humanity would shudder; and the bloody deed is to be kept in remembrance and transmitted down to the latest posterity, by instituting a new degree of Masonry, and having the emblems and furniture of it represent this same bloody act. The halls of their dark cavern, to strike fear to the heart of those who would otherwise become traitors, and to stimulate the zeal of those who are determined to stick to the order at all hazards, are painted to represent the execution of Akirop in its full force. The candidate, on entering this Chapter, by the feeble light of one lamp has represented the cavern where Akirop reposed. He sees the bloody poniard which struck the fatal blow; he sees the representation of Akirop's bloody head, as just severed from the body, held by a bloody arm in an attitude of exultation at the death of a traitor; and some kind brother, with his apron sprinkled with blood, points to him VENGEANCE, written in capital letters upon the walls of the cavern. Should any person caught in the street be blindfolded and carried into this chapter, and when brought to light, see the bloody trophies scattered about the cave, and the members should crowd around him with their bloody dress,—instead of supposing that he had been introduced to the society of honest men, he would rather conclude that demons of darkness had dragged him down to the regions of despair. All things considered, my brethren, it is not surprising that this society has existed thus long; for who, under any govern

ment, where personal liberty is not as safely secured as in this republic, would dare divulge the secrets of Masonry. In the foregoing cases we see clearly what were the "ancient usages and customs of the fraternity" which we have all pledged our honor, and have solemnly sworn to support.

There is one case more which I shall here cite, and I trust show plainly, was performed in strict accordance with the "ancient usages and customs of ancient Free Masonry." I shall refer to no book for this instance, for it is not written on perishable materials, but with imperishable characters, on the memory of every true patriot in the United States; and the bloody tale will be told to their children, and transmitted down to all posterity, as a convincing proof of the bloody character of this *ancient and honorable society*. I speak now of the Morgan case, the tragical scenes of which are too well known in this section of the country to need a full description. I shall only show the similarity between this case and those I have quoted.

I am well aware, that from the difference of the government under which the Morgan case was performed, and that under which the other Masonic executions were performed, that an exact similarity could not exist, but where it was possible to follow, the "ancient usages and customs of the ancient fraternity" have been copied so nearly as to show that those engaged in the Morgan case, "did carefully preserve the ancient land marks of the order, committed to their care, and did not suffer them to be infringed upon, nor suffer deviation from the established usages and customs of the fraternity," more than was possible. In the case of the murderers of our Grand Master, Hiram Abiff, as soon as Solomon had learned the case, he despatched a number of the craft to apprehend the villains that they might receive a punishment adequate to their crimes: they did find the murderers, and he ordered them to be punished "agreeably to the several imprecations of their own mouths." In the case of Akirop a great assemblage of Masters was held, to consult on the

best means of apprehending the traitor ; and after consultation, Solomon ordered nine of the craft to apprehend the traitor, and bring him to a punishment due his crimes: they did find the traitor, but instead of bringing him back, they only returned with such bloody evidence as convinced all that the traitor had been executed. In the case of the six traitors who had fled from Jerusalem, Solomon elected fifteen persons, "in whom he could place the highest confidence," and sent them in quest of the villains, and gave them letters to different persons on their way, "to assist them in apprehending the villains." Not knowing the complete history of the Morgan case, we cannot follow it with that minuteness we can the other cases, but we can discover a most striking similarity between the cases; from which we may suppose, with confidence, they followed those cases in almost every particular. Agreeably to the "ancient usages and customs" of the fraternity, the person representing Solomon, our former Master, should, upon hearing Morgan was publishing, and Miller printing the secrets of Masonry, appoint some judicious person or persons, in whose discretion and prudence he could place "implicit confidence," to ascertain the fact, and give him a "*summons*;" and should such be the fact, to call for such assistance as the case should require. It is not in my power to say that the person representing Solomon, in the United States, did thus appoint a person, thus qualified; but I well know that a person calling his name Daniel Johns, and unknown to any one in this section, suddenly made his appearance in Batavia, and by his cunning and prudence, (which are well worthy the "implicit confidence," of the representatives of Solomon,) gained admittance into the printing office of D. C. Miller, and learned the fact that Morgan had written, and Miller was publishing the secrets of Masonry, and did actually call upon many Masons to "assist him in apprehending the villains;" and some of our brethren have said, (how true it is, I do not say,) that he had written orders to that effect. It has also been sworn to, that some of the leaders in that transaction said he

had been sent here expressly for that purpose; but who sent him I cannot tell.

In the case of Akirop and the other six traitors, "a great assembly of Masters was held, in consultation on the best means of apprehending the villains." It has been fully proved that a large assemblage of Masons was held in Stafford on the 8th of September, and Dr. Butler has testified to consult on the best means of stopping the publication of Morgan's book; and others have said if no means could effect it, to devise means to carry off Morgan. What means were actually devised, can only be drawn from what transpired after the meeting: on the next Monday Morgan was taken from Batavia; on the next day, Miller was violently torn from his family and brought to this place, where by the timely assistance of his friends, he was saved from the fate allotted to Morgan, who was amidst the cries of murder, taken from Canandaigua and carried to the magazine of Fort Niagara, a place a nearly representing the cave in which Akirop was executed, as any that could conveniently be found, and there probably murdered; but his murderers did not dare return with the bloody trophies of their vengeance to the person authorizing the transaction. I cannot positively state that Daniel Johns carried with him such a summons as we have all sworn to obey, whether given, handed, sent, or thrown unto us; but we all know that many obeyed some summons or sign, by neglecting their common avocations and assisting in transporting him beyond the reach of his friends; others, when called upon took their horses from their plow, to aid, and in other ways assisted in getting him through a large tract of country, which nothing can reconcile unless they had a "sign, summons or token, given, handed, sent, or thrown to them," which they had sworn to obey. I give one more reason for supposing the Morgan case to be in strict conformity to the "ancient usages of ancient Free Masonry." On the morning they were going on this infernal errand, many of them said they had sworn never to suffer the secrets of Masonry to be

published, if in their power to prevent it, and *they could prevent it by going to Batavia that day*; others said they had ancient authority for this conduct in the Morgan case; and one of the captains of the band, when asked for a reason, took his Monitor and read the case of Akirop and the other six traitors, as given in No. 5, supposing that would suppress any further inquiry on that point. Whether Morgan suffered a fate similar to that of Akirop; or whether, according to the several imprecations of his own mouth, he had his throat cut, his "left breast torn open, body severed in two, bowels *burnt to ashes, those ashes scattered to the four winds of heaven, that there might be no more trace or remembrance among men or Masons, of so vile and perjured a wretch as he was,*" as well as all those were actually his murderers,—it is true remains somewhat in doubt. But should Masonry survive this tremendous shock, and assume all its former power and glory in some after age, our Monitor would disclose to future generations the manner of his murder, and his murderers occupy as conspicuous a place in it as does Joabert in the execution of Akirop; but should it be left until that time, I fear it will never be known, for Masonry is now in the last convulsive agonies of death. Let us now, my brethren, candidly review this subject, for it is of great importance. It is fully proved from unquestionable authority, that before entering a Lodge we are required to pledge our honor, and after entering it we are repeatedly charged to support all the ancient usages and customs of ancient Free Masonry, and never suffer the least deviation from the established rules and customs of the fraternity. Morgan in his Illustration informs us that all Masons solemnly swear to obey all signs, summons or tokens, given, handed, sent or thrown to them, by a Fellow Craft or Master Mason, thereby establishing a sure way to carry into effect the "ancient usages and customs" of our ancient brethren; also, that should we divulge any of the secrets of Masonry, we will suffer death in the most cruel and barbarous manner; establishing clearly that the law of Masonry is to execute

any member who shall divulge the secrets of masonry. It is most conclusively shown, from unquestionable authority, that the usages and customs of our ancient brethren were to execute a Masonic traitor according to the "several imprecations of his own mouth," or inflict a punishment upon him adequate to his crimes. It is also clearly shown, that in almost every particular, so far as the facts have come to light, that Morgan was dealt with agreeably to the ancient usages and customs of the fraternity; therefore I do consider the charge made in No. 5 proved beyond the bare possibility of a doubt. One doubt, however, has been raised, and as it comes from a source I highly respect, I will answer it. It is said that the Masons of the present age are under no more obligations to obey the laws of Solomon, than they are those of Moses; thereby admitting fully that the laws of Solomon were such as have been given.

In answer, it might be said we are bound to obey all laws which we have pledged our honors and oaths to support and never suffer a deviation from. I admit Masons are not bound in their Masonic capacity to obey all the laws and advice Solomon has given to the sacred writings any more than they are those which Moses has so given; but I do contend that all the Masonic laws which Solomon, as Grand Master of the Lodge, gave, are as binding upon us, if we adhere to the Masonic institution, as the laws of Moses are binding upon the Jews as firm believers in the Mosaic dispensation, and who suppose that all the customs of the ancient Jews under Moses, their leader, are binding upon them. But I will not pretend to say that for following the ancient usages and customs of our ancient brethren, as given to them by Solomon, the wrath of heaven will be as severely poured upon our heads as it is upon the Jews: so that we be scattered among all the nations of the earth, and become a by-word and reproach among men.

I will make a few more observations, and close this part of the subject. I have addressed my numbers to all honest Ma-

sons. Such I wish to examine this subject with care and attention. To those who are dupes to the designing part of the fraternity, and are blindly determined to adhere to the institution through "thick or thin;" or to those who adhere to it because it has sheltered them from merited punishment, or expect that it will still aid them to commit crime with impunity; or those who still expect to defraud the lodges and chapters of their funds, I have nothing to say—I wish to address those who are honest, and who have honestly supported, from the many borrowed morals which have been added to Masonry to deceive the world, and not having frequently attended the meetings of their brethren, and heard the obligations administered; and seen the ceremonies of Masonry, that no evils have or can arise from Masonry, when its members performed all that is required of them by its principles. Such I would earnestly request to examine this subject with all the care and attention that the importance of it deserves; we have slumbered too long upon our posts; but let the cries of the murdered Morgan arouse us from our slumber, and inquire by whom, for what, and by what laws he was murdered? After thus examining the case, let us honestly and fearlessly cast the blame of this murderous transaction where it actually belongs. Some of those men engaged in the late outrages are well known to all of us to be men, in other respects of good character, who would shudder at the commission of any crime. Then if they are murderers, what, I ask, has made them so? Shall we, to save an institution groaning under the blackest of crimes, make them *common* murderers and vagabonds of the land? They adhered closely to the ancient usages and customs which we have all of us pledged our honor, and have solemnly sworn in presence of Almighty God to support. I beseech you then, my brethren, come out manfully and show some sympathy for them and their families; acknowledge it was for adhering to an institution which has become not only useless, but dangerous, that has produced this disastrous

transaction which has thrown this section of country in such confusion.

A MASON.

NO. VIII.

To all honest Masons:

Brethren—In my former numbers I have fully shown that our society was not only useless, but dangerous, in a republican government—that the laws of Masonry authorized the murder of a Masonic traitor who should divulge their secrets. I have also shown that Morgan was executed in the same way as all other Masonic traitors have been, as laid down by our best Masonic writers. *I now assert, and will prove, that the obligations which are given in our Masonic Lodges to their members, are not binding, morally, religiously, or legally—but on the contrary it is a duty from which no honest Mason will shrink, to absolve himself from all allegiance to Masonry, and expose to the scorn and contempt of all mankind their unlawful and blasphemous obligations.* To ascertain this point let us inquire what is the nature of these obligations. They are not oaths in a legal sense; for to constitute a lawful oath it is necessary that the person administering it should be legally authorized to do thus, and the person receiving should swear to things within his knowledge; but in this case the person administering our obligations derives no authority for it by any law—the person swearing to perform the promise knows nothing what will be required of him; therefore, they cannot be called legal oaths. If not legal oaths, they cannot be any thing more than mere simple conditional promises. I am ready to grant that a promise made, (the maker of it knowing the subject matter of the promise,) and the performance of the same being lawful, that the promise is morally binding. On the contrary, however, not knowing at the time of making of it the subject matter of the promise, and the performance of it being unlawful, we are in no manner bound to perform the promise. The manner of administering the obligation is such that we

cannot conceive even the nature of the promises until after we have taken them, and time is afforded to examine them. After going through a scene of nonsense and fright well calculated to confuse our ideas, we are required to kneel and say after the person administering the obligations—only a few words are said at a time, and this in broken sentences, in a manner in which no one can obtain a correct knowledge, even after hearing them administered: for example, the Master says, requiring, the candidate to repeat:—I, A. B., of my own free will and accord, in presence of Almighty God and the Worshipful Lodge, &c. No person can possibly tell the bearing which the obligations may have on his conscience or duty to his country, until he has had sufficient time to peruse and reflect upon it. If after the ceremonies are performed—and in his cooler moments he can deliberately examine the nature and actual promise—he is satisfied it does interfere with either his “religion or his politics,” most assuredly he cannot be bound to perform the same; and he only can determine for himself whether it does interfere with his own individual duty to his God or his country. We ought not therefore to judge too severely those who, considering them thus to interfere, throw them aside, as null and void; for men will construe the same passages differently; and in this land of freedom, the inestimable privilege of thinking for ourselves, provided it does not interfere with the laws of our country, is fully and perfectly secured to every citizen. That you may fully understand the subject, and not rest on my individual assertion, I will give you the opinion of moral and religious writers on this subject. Paley, a great Theologian, and one of the best moral writers of our ages, says, “Promises are not binding when the performance is unlawful. There are two cases of this: one where the unlawfulness is known at the time of making the promise; the other case [which is even stronger and more applicable to Masonic promises] is when the unlawfulness did not exist, or was unknown in the making of the promise. When the promise is understood to proceed upon a

certain supposition, and that promise turns out to be false, the promise is not binding." Thus, when we are about to receive the obligation, we are told that it does not interfere with our "religion or politics." Should they interfere with either they certainly cannot be binding upon any man receiving them. The examples which Paley gives in his Moral Philosophy, it is useless to quote, as they are familiar with all of you. The Rev. Thomas Scott has written upon the subject of oaths, and describes the nature of Herod's. He says, "Herod's oath was rash and profane in the extreme; and when it was found to involve such consequences, it became absolutely unlawful to observe it. He ought to have repented of his impiety, and with abhorrence have rejected Salome's application. Rash oaths are above all things to be avoided; but if men *are entangled by them*, they ought rather to infringe the sinful oaths than add sin to sin and ruin to their own souls." It is unnecessary to quote from other authors on this subject; for every one must at once perceive the only crime there can be is in taking the obligations. Are the obligations which are administered in our different Lodges, Chapters, Councils, and Encampments, of the nature of those described by Paley, Scott, and others, as not binding? I shall give a part of the different obligations; and should any Mason in the United States dare deny that the quotations from these obligations are not substantially correct, I pledge myself to prove them so by competent witnesses, if such person will give his name to the editors of the Le Roy Gazette, he proving that he has taken the degree the obligation of which he disputes. In the Master Mason's obligation, as given by Morgan in his "Illustrations"—and no Mason who regards his veracity dare deny the correctness of that book—is the following:—"Furthermore do I promise and swear, that I will not give the grand hailing sign of distress except I am in real distress, or for the benefit of the craft when at work; and should I ever see that sign given, or the word accompanying it, and the person who gave it appearing to be in distress, I will fly to his re-

lief at the risk of my life, should there be a greater probability of saving his life than losing my own. Furthermore, do I promise and swear, that a Master Mason's secrets given to me in charge as such, and I knowing him to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me as such, murder and treason excepted, and they left to my own elicitation." Thus, under the solemnity of an oath, should we ever see a brother giving the grand hailing sign of distress, we are bound to fly to his relief, should there be a greater probability of saving his life than losing our own. We are here sworn without any reservation; neither are there any distinguished mark drawn about the kind of distress; the only question is, does he appear to be in any kind of danger? Should he flee from the punishment due his crimes, we are sworn to protect him, so long as there is more probability of saving his life than losing our own—a lawful promise truly, in a government where the only safety of our property consists in affording our aid in the execution of our laws. To show fully the force of this part of the obligation, I will put a case which has too often been realized since the establishment of our ORDER. A Master Mason commits arson—is seen or suspected—the necessary steps are taken—an officer attempts to arrest him—a Master Mason gives him "timely notice"—(the reason for so doing I will presently explain)—and he attempts to flee—the officer closely pursues—perceiving a probability of receiving his just deserts, he at venture gives the grand hailing sign of distress—you, standing perhaps in the door of your house, see him "give the sign," or it being dark, "hear the words accompanying the same," you are bound (if the oath is obligatory) to fly to his relief, rescue him from the officer, and receive him into your house, and there defend him so long as there is a "greater probability of saving his life than losing your own." You do thus defend your criminal brother; and the officer seeing he cannot execute the laws of his country without endangering his life, at length desists and leaves you

in possession of your criminal brother. After the officer has withdrawn from the contest, your criminal brother confesses the crime, and tells you when, where, and how, it was committed, and you become in possession of all the facts concerning it. At length, supposing all is safe, you admit your brother to escape from your house—the officer waiting without to execute his duty, seizes the criminal, and he is brought to the trial—from the circumstances, it is supposed he has entrusted you with all the facts. You are called upon the stand and legally sworn to tell the “truth, the whole truth, and nothing but the truth.” The question is—Did your brother Mason tell you he committed the crime he is charged with? What a situation you are placed in! Your criminal brother gave the secret to you “in charge as such, and you knew him to be as such,” and you are sworn “that they shall remain as secure and inviolable in your breast as in his own.” Should you consider your Masonic obligation as binding, you must necessarily perjure yourself: should you be a true patriot and supporter of the laws of the country, it is true you will break your Masonic promise; but there should be no promise, especially an oath, which is in contradiction to the obligations we are under to our country. I ask—Is it lawful to protect a criminal and screen him from the punishment due his crime?—Is it lawful to conceal a crime committed against the laws of your country?—Should you do it, do you not become accessory after the fact, and as such are you not liable by law to be punished? The promise made in the Master Mason’s obligation there is unlawful, and no one can for a moment suppose he is bound by such obligation. In the same obligation is the following:—Furthermore, do I promise and swear, that I will not speak evil of a brother Master Mason, &c.; but *will apprise him of all approaching danger*, if in my power. I have before said that some Mason would give a criminal brother timely notice—the reason has been explained; he has sworn to apprise him of approaching danger. Should, therefore, any Mason know

his brother guilty of any crime, and there is a probability of his being arrested, he is sworn to apprise him of his danger. The same material points are kept in view through the other degrees. Having reached the Royal Arch, they suppose you are prepared in full to assist them in their purposes. You are then required to swear in the following manner:—"Furthermore, do I promise and swear, that I will protect a companion Royal Arch Mason, whether right or wrong." Throwing off all reserve, they here tell us at once, we must "go the whole load," and protect them in any villainy whatever, and however guilty they may be. Can any Royal Arch Mason, if he has any regard for his Masonic promise, sit on a jury where a Royal Arch Mason is to be tried for any crime, and bring in a verdict of guilty, when he has sworn to protect a companion whether right or wrong—under the no less penalty than to have his skull smote off and his brains exposed to the scorching rays of the sun? Can he do justice to a man who knows not our order, when his antagonist is a Royal Arch Mason? Most assuredly he cannot, for he has sworn to "protect a companion of this exalted degree whether right or wrong." It is absurd in the extreme to urge such obligations upon a person. We are all bound by every tie which binds societies together, to dispense justice and equity whenever we are called upon, either by the laws of our country, or as disinterested persons, to decide any dispute which may arise in a government founded upon equal rights. There should be no distinction in any *case whatever*. We are all, both by nature and law, entitled to every privilege which can be granted to any person; and to mark outlines of distinction, and afford protection to one man in preference to another, because he may belong to an order we are unacquainted with, and can scientifically draw his hand across his forehead in allusion to the penalty of this obligation, is contrary to every principle of virtue, morality, religion, or law; and no obligation which requires us to do so, can possibly be binding. The following outrageous and unlawful promise is contained in the

same oath:—*Furthermore, do I promise and swear, that a companion Royal Arch Mason's secrets, given me in charge as such, and I knowing him to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me,*
 MURDER AND TREASON NOT EXCEPTED.

Paley says, "Promises are not binding, where there is a prior obligation to the contrary." Every citizen of the United States is under a natural and paramount obligation to support the government which affords him protection. As good citizens we are bound to afford every assistance to preserve the good order of society, and aid in the execution of the laws. Therefore, we must communicate to the proper authorities, all crimes which come within our knowledge. Should we, *by any means whatever*, know murder to have been committed, humanity, the laws of God and man, all require us to communicate the same immediately, that the murderer may receive the punishment "due his crime," and the majesty of our laws be not trampled upon with impunity. But as Royal Arch Masons, we are sworn to conceal the horrid crime of murder, providing the person committing it should be a companion Royal Arch Mason! What security have we, if crimes of the deepest dye are to be committed and concealed? The cries of murder may arouse us from our sleep at the silent hour of night—our villages may be wrapt in flames—our property stolen and destroyed—and the person committing these flagrant crimes may escape punishment, if he is so fortunate as to be a "companion Royal Arch Mason!" Should it, however, be suspected by "those who know not our order," that a "companion of this exalted degree" had performed these diabolical acts, and he should be brought to trial, a Royal Arch Mason sitting on the jury is bound by all they call sacred to clear him, "right or wrong," and he will of course escape punishment. But should he be so *unfortunate*, however, as to have no "companion Royal Arch Mason" on the jury, and he is found guilty of this crime by his lawful peers, he sues a *Royal Arch Governor* for pardon; and the

said Royal Arch Governor, if he supposes his Masonic oath binding, must and will grant his petition. We have no security for our lives or property, while such obligations are administered and adhered to. We have had a full demonstration of this in the unhappy fate of Capt. William Morgan. A free citizen may be torn from his family and friends—deprived of his liberty and life—and no punishment awarded to the villains performing so hellish an act, (should they be Royal Arch Masons who committed the same)—and none but Royal Arch Masons be privy to the circumstance; or a Royal Arch Mason who regards his Masonic obligation as binding, may sit upon the jury to try the criminals. But if so dangerous in the case of individual property, or the safety of individuals themselves, how is their dangerous tendency magnified, when even treason is not excepted in their obligations? We live under the best organized government ever formed; a government dispensing its salutary influence equally upon all—all partaking when administered in its purity, of its equal rights and protection. But it may be overthrown and destroyed at any time; and should none but Royal Arch Masons know the existence of the treasonable purposes, there can be no remedy.

There is, perhaps, from three to five hundred thousand Royal Arch Masons scattered over the United States, possessing means of communicating their laws and objects over any other society. No member of that degree hazards any thing by disclosing his treasonable purposes to them all in their meetings; holding out inducements of different kinds to each, there may be no such number of them who will conspire with him to overthrow the only republican government in the world. Should they thus agree, what means do they possess to carry their designs into effect? Possessing a key which has forever (until of late) been unknown to any but Royal Arch Masons, they can communicate without danger; for should their letters be intercepted, none but "companions of this exalted degree," can know its contents; and they are sworn to protect them

right or wrong ; and “murder and treason ” are not excepted in their oath of secrecy. That this may not seem too much like fiction, I would remark, that in the celebrated conspiracy of Aaron Burr, this same Royal Arch key was used, and their characters, in his letters to his coadjutors. How can they be punished? None but “companions of this exalted degree,” have any knowledge of their purposes, and they are sworn not to divulge it; and should any of them not enter the conspiracy, they sworn to protect those who may, “right or wrong.” I again ask, what safety have we for our lives, or liberties, or government, if such obligations are administered and adhered to? But so far from these obligations being binding, we are bound by our prior obligations to the government, to absolve ourselves from all allegiance to an institution administering them; and to expose them to the world.

I will now ask you to examine the obligation of the Holy and Thrice Illustrious Order of the Cross:—“YOU FURTHER SWEAR, THAT SHOULD YOU EVER KNOW A COMPANION VIOLATE ANY ESSENTIAL PART OF THIS OBLIGATION, YOU WILL USE YOUR MOST DECIDED ENDEAVORS, BY THE BLESSING OF GOD, TO BRING SUCH PERSON TO THE MOST STRICT AND CONDIGN PUNISHMENT, AGREEABLY TO THE RULES AND USAGES OF THE FRATERNITY; (See No. 7;) *and thus, by pointing him out to the world as an unworthy and vicious vagabond; by opposing his interest; by disarranging his business; by transferring his character after him wherever he may go; by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life.*” That masterpiece of men, the Declaration of Independence, declares that man possesses certain inalienable rights: such as life, liberty, and the pursuit of happiness. The laws of our country guarantee to us the privilege of following such pursuits as we please, in safety; and declares it a misdemeanor for any number of men to conspire to destroy the lawful pursuits of any person. Slander is punishable by heavy fines. Morality, religion, and the best interests of so-

ciety, forbid us to destroy the reputation of any person whatever. But has it come to this, that a set of men are combined to bring to strict and condign punishment citizens of a free republic, for no offense against the law of the land—for no offense of the law of God—for no offense against the equal rights of mankind? What offense is recognizable by this band, worse than a banditti, who attack not only the property, but the reputation of a man? It is the heinous offense of telling the world here are a horde of villains, self-created, bound together by oaths to protect each other, "right or wrong;" and that an honest man who disbelieves in their infernal principles, must be branded with infamy. Is it lawful to punish "strictly and with condign punishment," a man who has violated no law? And how punish? "*By pointing him out to the world as an unworthy and vicious vagabond.*" We can here exclaim with emphasis, "Tell it not in Gath—publish it not in the streets of Askelon"—that in this land of liberty, where we are daily boasting of our superior advantages of equal rights, we are fostering in our bosom a set of men possessing the spirit of demons; who are sworn to make a vagabond of a man who does not subscribe to their hellish tenets. No matter how fair a character he may have sustained; no matter if the "frost of seventy winters" has whitened his head in the cause of his Redeemer; no matter if his whole life has been one continued act of benevolence and good will to mankind; still he must be pointed out to the world, by the fingers of scorn, as an "unworthy and vicious vagabond." Again, "*By opposing his interest.*" Not satisfied with destroying his reputation, they must even oppose his interest in society. I had ever supposed that any individual had an undoubted right to advance his political or worldly interest by all lawful means. Has he talent and honesty sufficient, he may aim at filling any office under the government in which he lives.

But this blood-stained few say, that if he has violated any essential part of our law, we will not allow him the privilege

of gaining any interest whatever with his fellow citizens; however capable he may be, he shall gain no influence in society, but shall be forced to submit to become an outcast of society; and to carry this into full effect, the most palpable falsehoods are circulated. This has been verified for some time past; but of this more anon. Again, "*By destroying his business.*" Not satisfied with destroying his reputation, the brightest jewel in his possession; not satisfied with opposing his best interest in the world; but should he after this be pursuing some lawful vocation—perhaps the only support of himself and family—they swear to derange even this, and turn him out upon the world, as a vagabond both in property and reputation. Freedom and equality indeed! Boast no more of our wholesome laws, and of the equality of our government; boast no more of the "land of the brave and the home of the free," where every citizen can pursue his vocation in peace, if the combination is yet in the bosom of our country, pretending to be the most honorable and respectable part of community, and sworn to take the bread from the mouth of honest industry, and to turn a man destitute and dependent upon the cold charity of the world. Should he be found in the street, sustaining the "peltings of the pitiless storm" and asking the charities of the world, which are given to the meanest vagabond, for some scanty provision, even the "crumbs which fall from the rich man's table," to support for a short time a destitute but unfortunate family,—they are sworn to represent him in such a view, that even this scanty provision cannot be given him. What awful crime has he been guilty of, that the common acts of charity cannot be administered to him? None: no offense against the laws of his country whatever, has he been guilty of; but on the contrary he has ever sustained a good character; but he supposed, *and rightly too*, that the obligations imposed upon him in the lodges, chapters, &c., were at variance with the best interests of society; and he boldly steps forward, and fearless of consequences, tells the world what are truly the Masonic princi-

ples. For this he must be deprived of every privilege of citizenship; made an outcast from society, and his business destroyed, while many a dishonest man, guilty of crimes, which, if strictly punished, would gain him a residence at state prison, is applauded and held out to the world as deserving their patronage; and too often do they receive the patronage and good wishes of community, through the influence of this dark, mysterious, midnight, and hellish banditti. "O shame, where is thy blush."

But still farther,—"*By transferring his character* [that is, the character which they give him] *after him wherever he may go.*" The unhappy sufferer, satisfied that *Masonic vengeance* will destroy every hope of gaining a subsistence for himself and those dependent upon him, unless he becomes dishonest, seeks some distant part of the community, and there hopes to avoid the fiend-like malice of the *brotherhood*, and pursue his avocation in peace: but alas! even this consolation is not left him. They swear "to transfer his character after him wherever he may go." Not satisfied with traducing his character, destroying his business, and opposing his interest in the immediate vicinity where he has ever supported the character of an honest and respectable citizen; but he must be utterly destroyed. With malice well becoming the infernal spirits, they pursue their Masonic victim to the "utmost parts of the earth," and destroy every vestige of hope. To carry this into full and complete effect, the council which receive him require him to give his name, the names of his parents, the place where he was born, where he was educated—in fact, a description of every circumstance of his life by which he may be traced through the world, is registered in their bloody annals. No hope is left the unhappy fugitive, even in flight! He must be pursued and ruined in reputation, and become a vagabond and an outcast of society, and a mark put upon him as indellible as that put upon Cain by the hand of Omnipotence, through the influence of an *ancient and honorable society*. Finally, "*By exposing him to the con-*

tempt of the whole fraternity and the world, but of our illustrious [illustrious indeed!] order, more especially, during his whole natural life." If he has committed an error and becomes convinced of it, (no matter if he repent of his frailties in sincerity,) no pardon can be granted him; he must be held out to the scorn and contempt of the "whole world, during the whole of his natural life." No consolation or inducement of reform can be found; no mitigation of *Masonic vengeance* can be realized, neither in flight or repentance. Conduct worthy, indeed, of a society styling themselves "ancient, honorable, and the handmaid of religion."

A MASON.

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SPEECH OF T. F. TALBOT, ESQ.,

In the Anti-Masonic New York State Convention, August 4th, 5th, and 6th, 1828.

Mr. Chairman—The opinions advanced in the resolutions which I have offered on behalf of the committee appointed to prepare them, although long entertained by a large portion of our fellow citizens, may still, however, seem to others harsh and perhaps not well founded. It becomes me, therefore, to lay before the Convention some of the reasons which have conducted our minds to the conclusions we have formed. A due respect for my fellow citizens engaged in the same cause to which I have devoted much of my time, has induced me to present these reasons in a more formal shape than is usual, that I may not be supposed to advance without due consideration the crude and ill-digested suggestions of a heated imagination; and that what shall be said may not be mistaken or misrepresented without the power to correct it.

It is not yet two years since a large portion of our state was

suddenly aroused from the peace and harmony in which they had long reposed, by the high-handed and daring outrages of a body of men whose objects and motives we were for some time entirely unable to ascertain. It was readily perceived that no slight cause nor ordinary inducements could have so entirely subdued that reverence for the laws of our country which had heretofore so uniformly distinguished our countrymen. To discover the powerful motives which impelled them on, has been the work of time and perseverance. In this, as in most other cases, the discovery of truth has been slow and progressive. Like the approach of day to the traveler on the mountain, slight indications of light are discerned long before objects can be distinctly seen; and thus it should be. The mind requires time to accommodate its powers to the full perception of new and unexpected truths. We are sometimes mortified and surprised at our own dullness, in not having sooner discerned what now appears sufficiently plain to our understanding; and we can with difficulty discover the reasons why we have so long been ignorant, when the means of knowledge were at our command.

But if the discovery of truth in this instance has been slow, it has at last been complete and full. Doubts and obscurities have vanished like the mists of the morning before the rising sun. What at first was conjecture, is now certainty. Did we at first suspect that the influence of Masonry was not friendly to the true interests of our country? we now know that it is directly hostile to our dearest rights. Did we at first entertain doubts whether the existence of this secret association was compatible with our republican institutions? we now know that where it flourishes true liberty cannot dwell. Did we at first merely fear that the obligations of the members to each other might not always harmonize with their obligations to their fellow-citizens at large? we now know that those obligations are utterly inconsistent with their duty to themselves, their country, and their God. Did we at first suspect that the claims of this society to be the friends of truth were not

well founded? we now know that she is the fruitful mother of delusion and error. If we then felt reluctant to admit her pretensions to be the handmaid of Christianity; we now know that her votaries (of the higher order at least) regard not the precepts, reverence not the ordinances of Christianity, and blaspheme the God whom Christians worship. If at first we suspected her purity; we now know that she is filthy, disgusting, and full of unsoundness—stripped by her own votaries of all her borrowed vestments of pretended holiness, she at last stands before us naked and exposed, in all her native pollution and deformity.

Thus, fellow citizens, reversing the order of nature, and the hitherto progress of knowledge, we trust *light* has arisen in the west which shall soon spread its rays over our whole country. A fire has been kindled which shall not be soon extinguished, but will rapidly, we hope, spread through the fields of error, delusion, and prejudice; consuming the rubbish of Masonic folly, and pouring a flood of light upon the dark recesses of the Lodge rooms; exposing the mystery of iniquity which has so long been shrouded in night; sweeping away the receptacles of folly, the haunts of idleness, and drying up the sources of mischief to the weak and ignorant—as the devouring element, when it rages in a great city, is often beneficial by consuming the receptacles of vice, the hiding places of crime, and making way for the erection of useful edifices, and comfortable dwellings. But, fellow citizens, these good effects cannot be produced without your aid; and perhaps your unceasing exertions. It is an important truth which we must never lose sight of, that our civil and political rights and privileges can be preserved unimpaired, only by constant vigilance. We owe it to our fathers, and shall disgrace their memory if we do not try all the means in our power to transmit those rights and privileges unimpaired to our posterity. It will be in vain that any of the conspirators have been, or that any of them shall be, exposed and punished, if the motives which actuated them still continue to operate in full

force upon others. It is in vain that we have ascertained those motives to be corrupt, if they are to operate unresisted, and are not counteracted by examining and exposing their pernicious tendency.

But our civil and political rights are not the only proper objects of our regard and watchfulness. Dear to us as they are, and highly as we do and ought to prize them, their value will be diminished to ourselves and our offspring, if their influence of moral principles shall be gradually relaxed and finally destroyed; and the still more important influence of Christianity shall be continually counteracted by constant efforts to connect its institution with one to which it can bear no affinity whatever—an institution which counts among its active supporters and warmest advocates, a large number of men, who, both by their words and actions, not only manifest an entire disregard of the injunctions of Christianity, but openly deny the divinity of its origin, and make a mock of its most sacred mysteries.

Without intending to occupy your time by unnecessary details, let me barely say that no two institutions can be selected whose distinguishing characters are so entirely dissimilar. The one delights in parade and show; the other in simplicity and retirement. The benefits of the one are freely offered to all “without money and without price.” From the advantages of the other, (if any there be,) all are excluded who cannot open her doors by keys of silver or gold. One drawing eagerly to itself the poor and despised of this world; the other courting the rich and the great. One rigidly excluding the most amiable part of our species; the other peculiarly adapted to their natural sensibilities and best feelings, and calculated to promote their importance in society, their comfort in this world, and their happiness in eternity. Away, then, with this and all other vain pretensions and idle claims of Masonry to our regard or reverence. The more they are examined the less they will be valued. They cannot bear the test of truth; they shrink from it, like the sensitive plant

from the rude touch of the incautious examiner, and when exposed to its full influence, will wither like the sickly plants when first brought from the obscure light of the hot-house, and exposed to the full power of the meridian sun.

To counteract and destroy the baneful influence so opposed to morality and religion, is a duty not less sacred than to preserve our civil and political institutions from the secret attacks which we believe are constantly aimed at them. Nor let it be said that these apprehensions are unfounded; that these fears are the mere chimeras of distempered minds; that Masonry has no means of injuring our rights or undermining our institutions. It is most manifest that the influence of this association has already been extensively exercised in our country, although the manner of its operation has not always been visible. That it has been exerted for the purpose of giving authority and consequence to men who were not fairly entitled to them. That bad men have from this source found support and countenance, which they ought not to enjoy, and could not receive from any other source. That the influence of good men is diminished, and their attention withdrawn from those objects most worthy of regard. That by promoting, and in a good degree requiring, the promiscuous assemblage of the wicked and the good, the profane and the pious, the infidel and the Christian, the profligate and the moral, the sober and the intemperate—it is calculated to weaken the influence and diminish the respect which is due to virtue. That it promotes useless expense among those who are least able to bear it, and incites to vicious excesses by the seeming necessity of assemblages at the houses of entertainment. That it erects a false standard of excellence, by substituting a useless knowledge of absurd customs and ridiculous legends for true wisdom and valuable acquirements. That it diverts the attention of its votaries from objects of real and permanent utility, by placing it on objects too frivolous to deserve the regard of reasonable and enlightened minds. That far from being the handmaid of religion, her

progress is impeded by it, because it deludes by its supposed morality ; diverts the mind from examining and attending to the precepts and sanctions of the Divine law ; and because in truth it substitutes the words of man for the words of God. Nor can we now entertain any doubts that the relative obligations which Masonry imposes upon its members are inconsistent with the obligations of men to society at large, to their country, and their Creator. That their alledged duties to each other are inconsistent with the higher duties which they owe to the laws of their country, and the obligations of charity and humanity to all their fellow creatures. Let me add, that the peculiar structure of the institution qualifies it to effectuate designs and accomplish plans, such as to its members may seem good, however hostile those designs may be to the rights of others.

If these evils, or any of them, may, and in fact do, arise from that source, it will be readily granted that while the fountain remains, the impure streams will not cease to flow from it. That while the corrupt tree is permitted to grow, it will continue to produce corrupt fruit. That as the vigor of its growth is increased, its mischievous effects will be more extensively felt. If even one of these evils does in truth originate in that source, its pernicious tendency is abundantly evident. The words of unerring wisdom have assured us, that the same spring cannot send forth bitter and sweet waters.

Let it not be urged, that imperfection is the characteristic of all human institutions. The most zealous advocate of Masonry has not dared to attempt proving, even by the semblance of argument, that she can claim a right to our favor or regard, by the benefits she confers on mankind at large. But, say they, her excellence is concealed from vulgar eyes ; her beauties can be seen only by the initiated ; her virtues are not blazoned forth to the world : all these are hid by the veil of secrecy. They are indeed secret. "For eye hath not seen, nor man heard, neither hath it entered into the heart of man to imagine," their loud assertions, pompous eulogiums, and

swelling declamations. Bold claims are indeed made on her behalf. But the time for these to avail her has passed by. Her pretensions will be brought to the test of truth. They can no longer escape rigorous investigation; and if they are found false, they will be pronounced so, by the intelligent people of these United States. It may be a matter of just pride to Americans, that it has been reserved for them to destroy the influence of an institution which has continually boasted of its ability to withstand all the power of kings—which proudly asserts that no human force can weaken or destroy her. Let not her votaries deceive themselves by these idle suppositions. She has now a different force to contend with. She may have evaded the power of kings by taking refuge in the ignorance of their subjects. Her vainglorious boastings may have imposed upon those who had no means of investigating their truth, and no interest in exposing their falsehood. What matters it to the poor peasant of Germany who exercises the authority by which he is not protected but oppressed. He has no hopes of avoiding the misery which he endures, if indeed his moral susceptibilities are not so deadened by tyranny that he feels not his wretchedness. What interest has the ignorant Serf of Russia in the question, whether the secret recesses of the Lodge can be, or ever are, used to conceal the conspiracies and cabals by which one military despot is strangled, and another elevated to his place? He is still to remain a slave, and, like the beasts of the field, be bought and sold with the land which he cultivates. Why should the oppressed Spaniard endeavor to expose the dark designs and treasonable projects of Free Masonry? They may sometimes shield him from the power of a detestable tyrant, or save him for a time from the torture of the inquisition.

Shall we be told that no such influence is claimed or can be exerted by Free Masonry in America? What then is American Free Masonry? For what purpose have *two thousand Lodges* been organized in these United States? To what use

is their vast annunal income applied? Why are six hundred thousand men united together by mysterious ties, the nature of which are studiously concealed from their countrymen. Studiously concealed, did I say? Nay, they are concealed at the peril of life itself; and recent events have proved that these perils are by no means imaginary. But Free Masonry vauntingly points us to the names of distinguished men whom she has enrolled among her members. It is so, fellow citizens. And are all these Lodges organized merely for the purpose of private charity? Is all this income exhausted in deeds of benevolence? Are all these men united so closely, merely to promote conviviality and provide cheer? Are their lives subject to be sacrificed for the preservation of secrets in which the community at large have no interest? Have the great men of our country sought for her highest honors, merely to bear a part in her gaudy shows and pompous processions? Does the statesman of the north and the warrior of the south become rival candidates for the highest office that Free Masonry can bestow, merely that one may wear a higher cap or broader sash than the other? Do republicans condescend to receive the empty title of kings and high priests, illustrious knights and princes, for no purpose but to gratify a corrupt taste for insignificant distinctions? Are all these the mere puerile amusements of full aged children? Is it for mere amusement that so many who desire to enjoy the esteem and respect of their countrymen—who claim and obtain the offices and honors she has to bestow—bear a part in the idle parades of Masonry—partake of her profane ceremonies, and load their conscience with her blasphemous obligations? Rather let me ask, is there no secret and well organized influence which can readily make itself felt from one end of the Union to the

* The author of "Free Masonry," lately published in the city of New York, and who is a Master Mason, computes from well founded data that their income is not less than 120,000 dollars a year. This volume should be read by every citizen of the United States who regards the welfare of his country.

other? No method of writing to effect a common object, by means which will not bear investigation? No secret obligations to aid one another in projects which are not known to the world? No plan of action which subjects not the agent to that responsibility for his actions, attached to all who are not initiated into the order?

It is our duty and privilege faithfully to examine these questions; and enough, I trust has been said to show that they are worthy the grave attention of intelligent freemen. It may, indeed, be true that correct opinions on these subjects do now prevail in a large portion of our State; but the work is not therefore finished—our duty is not therefore performed. We are bound by every tie that connects us with our country and our fellow citizens, not to limit our exertions to the district we dwell in. Such selfishness finds no place in the breast of freemen. If our own minds have been disenthralled from these delusions—if light has arisen upon us—we cannot contentedly see our fellow citizens groping in darkness. It will, I trust, be our delight to keep alive the sacred flame, and guard it cautiously, as the Roman vestals watched the sacred fire. It may indeed be entering upon an arduous task, and to accomplish it may require patience, fortitude, industry and zeal. Those who engage in it must be prepared to encounter difficulties not now foreseen. Their motives may, and probably will be misrepresented; their objects misstated; their efforts impugned; but in the end they will reap the fruits of their exertions—secure the applause of their own consciences and the commendation of the good. The period in which we live is favorable to the discovery of truth, and unfriendly to the endurance of error. The various systems of superstition and delusion seem to have had their day; their influence is declining rapidly, and they are daily giving evidence of their tendency to moral dissolution. All false lights are fast extinguishing to make way for the true light that “lighteth every man that cometh into the world.” The dark clouds of superstition and ignorance are rolling away. The clear and beau-

tiful atmosphere of religious knowledge is occupying their place; and the words of the Savior himself hath assured us, that "there is nothing hidden that shall not be revealed."

Let it not be said in promoting these investigations—in attempting to dispel this moral darkness—we persecute our fellow citizens. It is not so. We war with the abominations of Masonry. We will not that an authority exists among us, which elevates itself above the laws of our country; which can with impunity trample upon those, and which violates without remorse the principles of humanity. We mourn over the delusion which prevails in the minds of so many whom we regard with kindness and esteem. We long to see them freed from the chains of darkness by which they have been bound. We rejoice that they shall soon be free. We would say to them in the language of inspiration, "Come out of her, that ye be not partakers of her sin." As well might the benighted Indian cry oppression against the humble missionary who labors to infuse into his mind the light of the gospel. As well might the Hindoo widow cry oppression, because she is urged to descend from the funeral pile which is to consume the body of her deceased husband. As well might the deluded worshiper of Juggernaut cry oppression, because he is withheld from being mangled under the bloody wheels of the idol god.

We may indeed offend the pride of some who have chosen to give a consequence to Free Masonry which she does not possess. And perhaps the blush of shame may suffuse the cheeks of some who see her folly and her nothingness exposed. But the emotion will be salutary, and be succeeded by self-congratulation at their removal from a sickly delirium.

But, fellow citizens, we have heard much of excitement, and we have been accused of keeping up an *excitement* in relation to Masonry. The advocates of Masonry who reprobate *excitement* so violently, seem to have forgotten that excitement is not fanaticism. And what great moral benefit, let me ask, was ever conferred upon mankind which was not produced by

excitement? How was the Christian religion itself propagated but by *excitement*? Are we not assured in the volume of inspiration, that it is good to be zealously affected in a good cause? What but excitement to ameliorate the condition of mankind has sent the missionary of the Cross to the frozen shores of Greenland and the burning sands of Africa? What but excitement has roused the Christian world from the lethargy of centuries, and prompted them to send the Bible to the natives that still sit in darkness, to rejoice their hearts with the glad news of salvation—to cheer the lonely Laplander with the blessed hope that his long night may at last end in an effulgent day of never-ending happiness—to guide the roving Indian along the true road to the residence of the Great Spirit—to revive the saddened heart of the poor West Indian slave, and teach him that at last he shall be free? What but excitement against tyranny and oppression prompted our fathers to resist the exactions of Great Britain, to risk their lives in the conflict, and finally resolve on liberty or death?

What! shall a free citizen of these United States, in the full enjoyment of life and liberty, be seized upon in open day—torn from his wife and family—carried in unholy triumph through our country—be incarcerated in the very edifice which was erected to defend the liberty of his country—be secretly tried and secretly executed, without even the forms of law? Shall the guilty participators in these foul crimes jostle us in the streets—sneer at our reproof—laugh at our efforts to produce legal proof of their guilt, and defy our attempt to bring them before the country; and shall this be past by in silence lest some should cry out excitement? Shall all these enormities be fairly and distinctly traced to the dark recesses of the Lodge rooms—shall we know from testimony delivered in courts of justice, that the practicability and the proper means of sacrificing lives and destroying the liberty of the press, were coldly discussed in Masonic Lodges, and deliberately resolved on—that all this was done to prevent bring-

ing the institution of Masonry into disgrace by publishing a true account of them? And shall no excitement arise in our breast—no swelling of the heart—no heaving of the bosom? Woe be to our country when all these things can take place without being followed by excitement. Shall we see all these rank corruptions boil and bubble in this caldron of abominations; and shall we make no effort to extinguish them?

I would not, sir, have it supposed that I advocate harsh or severe measures to effect even this holy purpose. None such are justifiable—none such ought to be used—none such will be used. We may confidently assert that our fellow citizens who have engaged in this investigation, cannot be made instrumental in effecting any unjust measures towards their fellow citizens, however elevated or humble may be their station. Their object has been the discovery and the publication of truth; and if such discoveries have convinced that secret associations ought not to exist in a republic, and have diminished their respect for the adherents of such societies, these effects have necessarily resulted from their causes. No excitements have been used to produce such convictions. They have been the productions of right reason deliberately exercised. The facts fairly presented to them, they failed not to draw from them legitimate conclusions; and Free Masonry must abide the consequences. We see nothing sacred in her which should exempt her from these. With much difficulty, she has at length been brought to the bar of truth; and let her not hope to return from it until all her pretensions to excellence, and all her capabilities for crime, have been thoroughly investigated. Neither the shameless falsehoods and swollen verbiage of St. John's day orators, nor the pompous eulogiums of schoolboy declaimers, can any longer save her. Her borrowed plumes will be plucked from her shameless front, and her silken vestments can no longer conceal her impurities. She will be weighed in the balance, and if found wanting she will be consigned to merited destruction. Those who have undertaken the task cannot be driven from it by fear nor by favor. They believe

the investigation to be connected with the substantial good of their country, and they will not recede; they have put their hands to the plow, and they will not look back. No motive of self interest prompted them to action, and no fear of loss will deter them from proceeding. They are not seeking for honors or offices, and no fears of such accusations will deter them from inquiring and deciding for themselves how far the influence of Free Masonry may disqualify their fellow citizens for fulfilling the duties of office—how far a secret and constant intercourse with a small body of men distinguished from their fellow citizens at large, as a separate society, governed by separate laws and bound to each other by peculiar obligations may, and of necessity will, influence their minds in the distribution of official favors, or warp their judgments from the straight path of integrity. How far those secret obligations may fetter their minds and be paramount to or inconsistent with their known obligations to their country in general, they know and they will remember when called upon to give their suffrages; that the mere habit of frequent and intimate intercourse with a select body of men using the imposing, however abused, name of brother, is not without its influence even upon strong minds; and that it improperly contracts the feelings of the heart and limits the extension of that good will which a true patriot and a wise statesman will desire to feel towards ALL his countrymen, unfettered and unrestrained by opposing influences. I repeat, sir, the men with whom we act in this matter are not needy office seekers. We can point with pride and with pleasure to the great body of our most efficient friends, as men who never have and never will desire office. We can number among them many whose elevation of mind and self respect have never permitted them to use the ordinary and most successful methods of procuring offices, however well they were qualified to perform their duties; who will not sacrifice their independence at the shrine of party, though they are willing to serve their country.

It may perhaps be expected that I should, in the course of my remarks, take notice of an attempt made by some of those vendors of falsehoods and tools of party who disgrace our country, to create an impression that this impulse, which has roused a whole community to action, can be used for mere party purposes; and that an eminent statesman had made an attempt to buy it for his own purposes. I cannot consent to occupy your attention by a serious effort to refute a calumny so absurd in itself—so contemptible by the source from which it originated—and so insulting to the patriotism, integrity, and understanding of many thousands of my countrymen. Be it known to those who have made the assertion, and those who have pretended to repel it, that the freemen who have been influenced by this excitement can neither be bought or sold. They aim not to elevate one man or depress another—to aid one political party or injure another. They have higher and holier objects in view, from which they cannot be terrified or diverted by such insignificant accusations. They aim to rid their country of a noxious pestilence which walks in darkness through the land—to take from all parties the power to wield this “black engine of night”—to dispel the moral darkness in which so many of their countrymen have so long groped—to strike off the base chains which have so long held in ignoble bondage the minds of many thousands of their fellow citizens, and restore them to the full enjoyment of those privileges purchased by the blood of their fathers—to seize this many-headed monster by the throat, drag it forth from the murky den in which it has so long concealed itself, and strangle it in open day before its venom had been scattered over the land to corrupt the very fountain of all that is good and valuable in our civil and religious institutions. We may not indeed live to see these objects completely effected; but they are worthy to employ the energies of every generous mind; and he who shall assist to accomplish them will not have lived without benefit to his country.

But, sir, will it be seriously contended, or can it be expected, that all who have aided to lay the foundation for accomplishing these glorious objects, are therefore to be excluded from the service of their country? By what means shall they know that their exertions are appreciated and favored by their fellow citizens? How shall the dishonest or deluded advocates of this system of error and deception be convinced that they can no longer uphold it with impunity? Do you expect aid from the timid, the selfish, or the willfully ignorant? Will the profane altars of Free Masonry be overthrown by the hands of her General Grand High Priest? Think you that those who would have contributed to erect her idol temples will themselves assist to tumble them into ruins? Such is not the usual course of action. What we have cherished as valuable, we are unwilling to believe has at last become worthless. Even the useless bauble which has long hung about us we reluctantly part with.

There are indeed some, and not a few, among us, whose clear perceptions and strong minds have enabled them to discover their true situation—who have nobly dared to be free and to throw off by one vigorous effort the fetters which have so long bound them to an institution to whose iniquities they could not be blind. With such men we can cheerfully and gladly co-operate in the good work we have engaged in. We feel that for ourselves and our country we owe them much, and we shall not be reluctant to discharge the debt to our utmost ability. We know, in part, what they have encountered, and how they have overcome.

Away then, sir, with all your poor attempts to deter us from the performance of the sacred duties which circumstances have imposed upon us. Let not our opponents amuse themselves with such hopes. They are vain. We trust that we have counted the cost, and that we shall not shrink from the consequences. Our cause is good: we will not abandon it. Our motives are pure: we fear not to have them investigated. Let us be united and we shall be strong. Let us be prudent

and firm and we shall be successful. May HE who has the hearts of us all in his hands, guide and direct us in all our deliberations, and so control all our exertions, that they may be productive of lasting benefits to our beloved country.

APPENDIX.

REVELATIONS OF ODD FELLOWSHIP, AND A CRITICAL
REVIEW OF THE PRINCIPLES OF THE ORDER,
BY MEMBERS OF THE CRAFT.

INTRODUCTION.

In offering to the public the following pages it may be proper to give an account of the origin of the disclosure, and the reasons for making public the ceremonies and work of Odd Fellowship.

In the fall of 1846, a company of five, headed by a Free Mason, started the project of establishing a Lodge of the Independent Order of Odd Fellows in the town of Wilmington, Vt. And notwithstanding the remonstrances and entreaties of the citizens against it, they persisted in their scheme, and this moral nuisance was planted in the place; and as is usual, they beat up for volunteers, and resorted to public lectures and flattering professions to obtain recruits, till at length a few of the citizens joined the Lodge. Some of these men carried with them into the Lodge, the same principles that had generally actuated them in the social relations of life; and consequently after having passed through all the Degrees and examined the principles and tendencies of the institution, they became convinced that it was a corrupt institution, and calculated to sap the foundation of Republican institutions, and to destroy equal rights in the community.

But instead of abandoning it publicly, they concluded to form a class and instruct others in the work and secret mystery of this order, without imposing on them the obligations,

that they might avail themselves of their counsel and of their aid in the emergency of renouncing the institution. Accordingly, several hundred of the most respectable citizens of Wilmington and adjoining towns were initiated and instructed in the secret ceremonies of all the degrees. After which, a special meeting was called for the purpose of taking into consideration the character of the institution, and to determine what disposal ought to be made of it.

At this meeting, on mature deliberation, it was unanimously agreed that the institution ought not to be sustained by free-men, and they immediately adopted measures to expose it to public investigation.

The following expose of all the ceremonies, obligations, signs, pass-words, and grips, according to the latest revision of the works of the order by the Grand Lodge in the United States, was then prepared by competent members of the craft, and published, prefaced by the following certificate from men of character and standing, who *know* whereof they affirm :

“TO ALL WHOM IT MAY CONCERN.

“This is to certify, that we, the subscribers, have examined the work and ceremonies of Odd Fellowship, as contained in the following pages, and find the book to be substantially correct, according to the information which we have received concerning the mysteries of the order ; and that we have tested the correctness of our information to our full satisfaction, and cheerfully recommend the perusal of this book as a true revelation of the mysteries of Odd Fellowship, and a just exposition of its intrinsic principles, influence and general character.

“Origen Smith, T. B. Deming, Charles H. Denison, C. S. Parmelee, A. J. Keys, David Bills, D. C. Childs, John Griffin, A. T. Childs, D. G. Colburn, George B. Sargeant, L. J. Childs, A. C. Smith, F. Barber, S. Robinson, F. Bowker, Wm. Ray, B. L. Barnard, Philander Parmelee, Francis W. Jones, Ivory Bigalow, Wm. B. Haskell, Wellington Hastings, Jonathan Smith, Holland Denison, Luman Norton, John Roberts, jr. Esq., Horace Mellen, E. M. Bruce, Eli Shaw, Leicester Cushman, D. H. Ranney, C. T. Alvord, Jairus Stearnes, Anthony Case, Ephraim Keys, Ashel Rice, Ophir Haynes.”

Four of the above witnesses,—viz: Messrs. Ranney, Case, O. Smith, and A. C. Smith, are reputable ministers of the

gospel; and a number of the others have now in their possession clearance cards, given by the Lodge, recommending them to the Fellowship of Odd Fellows everywhere, and showing that at their dismissal, they were under no charges whatever. A few days since, the expose was handed to a minister of the very highest standing in the west—a man for whose word we can vouch—with the request that he would tell us whether it was perfectly reliable. He gave us in writing the following reply:

“I have read the revelations of Odd Fellowship, and find it to be an accurate exposition of Odd Fellowship. The signs, pass-words, grips, and ceremonies throughout, are true to the letter, to the best of my knowledge; and I have taken the five degrees named in the expose, and three more in the Encampment—a higher branch. The review, I think, is excellent. I considered Odd Fellowship a blending of the sacred with the ridiculous—of the Bible with heathenism, before I was a professor of religion.”

No reasonable doubt can be entertained respecting the entire faithfulness and truth of the expose. Odd Fellows may laugh about it, and pretend that it is an imposition, and Odd Fellowship may make some unimportant changes in its ceremonies and obligations; but this may be set down as a fact, that any one who carefully examines the following expose and review will *know fully as much about Odd Fellowship, as Odd Fellows themselves.*

A KEY.

FIVE DEGREES IN ODD-FELLOWSHIP.

1. Being in town, the other day, I thought of getting shaved;—
feeling my beard with my right hand.

2. I started in quite a hurry, for the barber shop, and on reaching it, found I was all in a perspiration; *wiping the sweat from my forehead with my right hand.*

3. In waiting for my turn, I soon became quite chilly;—
placing my right hand into my left, shivering.

4. Being short of funds, studied about the matter;—*placing the forefinger of my right hand between my brows.*

5. I concluded not to get shaved, as it would save me a dime, and; *placing the second and third fingers of my right hand upon my left arm, I went away without getting shaved.*

The above little story is designed to assist the memory in retaining the signs of the Order.

REGULATIONS FOR OPENING, CONDUCTING, AND CLOSING A LODGE.

OPENING.

N. G. Officers, take your respective stations; Guardian secure the door; Warden, examine the Brethren in the Lodge room. [Should there be no one suspected the Warden replies,] All is right, Noble Grand. [Should he not be satisfied he must inform the N. G.]

N. G. Vice Grand, what is your duty in the Lodge? V. G. To act in conjunction with you in maintaining order; to require brethren to be decorous during lodge hours; to enforce in your absence ■ due observance of the Laws, and to assist you in the performance of your duties.

N. G. Vice Grand, examine your supporters.

V. G. Right Supporter, what is your duty? R. Sup. To observe that Brothers give the signs correctly, and behave properly, to report to you the names of such Brothers as do not conduct themselves according to the regulations of the order, and to occupy your chair temporarily when vacated by you during Lodge hours.

V. G. L. S., what is your duty? L. S. To act in conjunction with your R. S. and to officiate for him in his absence.

V. G. My officers are correct, N. G.

N. G. Secretary, what is your duty? Sec. It is to keep accurate minutes of the transaction of this Lodge. [When the duties are divided between a quarterly and permanent Secretary, the answer of the quarterly ends here, and the permanent gives the remainder.] To keep correctly the accounts between this Lodge and its members without prejudice or partiality: to receive all monies and pay the same to the Treasurer.

N. G. Warden, what is your duty? Warden. To examine the Brethren with circumspection before the Lodge is opened; to give the charge of my office on the initiation of ■ Brother; to place and replace the regalia in ■ careful way, and report to you any damage it may have received.

N. G. R. Sup., what is your duty? R. Sup. To support you in keeping order; to execute your command; to assist at the initiation of ■ Brother; to open and close the Lodge in due form, and to see that the signs are given correctly.

N. G. L. Sup., what is your duty? L. Sup. To see that Brothers

who enter the room are in proper regalia, and give the signs correctly; to officiate for your R. Sup. in his absence, and to assist at the initiation of a Brother.

N. G. O. G., what is your duty? O. G. When candidates are to be initiated, or brothers admitted, to see that they are orderly and qualified according to Lodge rules; to examine and reject any one I suspect, until your opinion is taken, to receive the pass-word previous to admission, and to guard the Lodge from any improper intrusion; to prevent the admittance of any one during a making or at other times, when so directed; to prevent any person from listening to acquire a knowledge of what is going on in the Lodge, and to act in conjunction with the supporters and I. G. in the execution of your commands.

N. G. I. G., what is your duty? I. G. I receive the explanation to the P. W. to act in conjunction with the O. G. during his absence, to officiate for him and obey your commands.

N. G. Officers and Brothers: I hope and expect each officer will do his duty, and that brothers will be orderly and attentive to the business of the evening, so that we may not be under the necessity of enforcing the restrictive laws or fines. It is a duty incumbent on the N. G. to judge impartially of every transaction, and to admit no Brother, (except members of this Lodge) who has not received the pass-word of the current quarter.* I therefore trust that all will act with prudence, zeal, and integrity, as on these virtues depend our happiness and comfort; keeping in view that philanthropic principle by which we hail each other as Brothers—regarding our Lodge as our family, and whose actions if founded on that grand principle, are calculated to make men social and humane. Officers and Brothers, I will thank you to be standing and assist my R. S. in opening the Lodge.

OPENING ODE.

Brethren of our friendly Order,
Honor here asserts her sway;
All within our sacred border
Must her commands obey.

Join Odd Fellowship of brothers,
In the song of truth and love;
Leave disputes and strife to others,
We in harmony must move.

Honor to her court invites us,

* This is not to be so construed as to conflict with the duty to admit strangers having legal cards in their possession, or as otherwise specially provided for by the General Laws of the Grand Lodge of the United States.

Worthy subjects let us prove;
Strong the chain that here invites us
Linked with friendship, truth and love.

In our hearts enshrined and cherished,
May these feelings ever bloom;
Failing not when life has perished,
Living still beyond the tomb.

R. Sup. By direction of our Noble Grand, I proclaim this Lodge duly opened for the transaction of such business as may be lawfully brought before it, and, for the diffusion of principles of benevolence and charity.

N. G. During which time we admit of no *sectarian* or other improper debate under penalty.

[The Lodge, at its option, may open and close with prayer, if the Chaplain be present.]

ORDER OF BUSINESS.

[The N. G. will proceed to business by giving one rap with his gavel which is repeated by the V. G. for silence and order, immediately after opening the Lodge.]

N. G. Brother Secretary, I will thank you to call the roll of officers, and read the proceedings of last lodge night.

Does any Brother know of a sick brother, or a brother in distress?

Consideration of previous proposals for membership.

Candidates to be admitted.

Has any Brother a friend to propose to become a member of this Lodge?

Unfinished business appearing on the minutes to be attended to.

Has any Brother anything to offer for the good of the Order?

[The Lodge may proceed to close after the necessary business is gone through with.]

CLOSING.

N. G. Officers and Brothers, I will thank you to rise, and assist me in closing this Lodge.

CLOSING ODE.

Brothers, we thank you all,
For this our friendly call,
Our hearts to cheer;
May peace her influence shed,
And heaven its wings outspread
To guard each brother's head,
From pain and fear.

Good night! and as you go,
 Bear hence and fully show,
 Stamped on your breasts,
 The seal of Friendship pure
 And love through life t' endure,
 And Truth which still secure
 With honor rests.

N. G. Vice Grand, I will thank you to perform the last duty of your station.

V. G. Brethren, we thank you for your attendance this evening, and invite the company of as many of you as can make it convenient to attend at any future meeting.

N. G. Warden, what is the last duty of your station? Warden. To collect the regalia and deposit in its proper place.

N. G. Guardian, what is the last duty of your station? Guar. To open the door and let the brothers depart in peace.

N. G. I will thank you to do that duty as soon as the lodge is closed. Guar. I will.

N. G. R. Sup., I will thank you to perform the last duty of your station. R. Sup. By the direction of our Noble Grand, I proclaim this Lodge closed until next Lodge night at — o'clock, when it will be reopened for the transaction of such business as may be lawfully brought before the Lodge, and for the diffusion of the principles of Benevolence and Charity.

N. G. I therefore declare this Lodge closed. [Giving one rap with his Gavel which is repeated by the V. G.]

A REVIEW OF THE OPENING CEREMONY.

To read with interest, or study with profit the accompanying expose of the secret ceremonies, lectures, charges, obligations and signs of Odd Fellowship, it is necessary to place oneself in the midst of the enacting drama, to become, for the time being, a spectator of the passing scene; not a blinded and chain bound captive, nor a sworn partizan of the order, whose only alternative is silence where he cannot approve; but as an untrammelled witness, whose business it is to see things as they are, and form an opinion on the facts in the case. We propose, kind reader, to go with you in mind

into this place of exhibition, and while the farcical play is being performed, we will occupy a box together and talk over the merits of the play as it progresses.

You see yon attic windows. They were designed to let in the clear light of day upon the enclosed apartments. They are all closely blinded. There is the Hall of this Secret Fraternity. One would suppose it sufficiently elevated to defy all curiosity. But lest, perchance, "perched on lofty turrets," or elevated on long legs, as "she walketh through the earth," she should get a look through the window, every pane is darkened. We will ascend the long winding staircase; up — up — up we go, to the entrance way. We now stand at the door of the ante-chamber. It is securely bolted. But we are not to be regularly initiated to-night, and therefore need no sign nor pass-word. Nor need we wait for the O. Conductor, who keeps the key. Man is sometimes exempt from the restraints of physical law, and then he defies the restraints of bolts and bars. Mind sometimes is, and acts where the body is not. Thus in our higher and etherial nature we will act to-night. We wish to scan the premises and select our seats before the actors appear. We pass the door, and are now in the ante-room. This is the place of preparation. Here the candidate is catechised, caprisoned, filched of his initiation fee, blind-folded, and bound with the chain—the chain of brotherly love(?). Nothing remarkable here meets our vision. Perhaps you see a table with writing utensils, at which the individual to be initiated signs his adherence to the rules of the order, and subscribes to the answers he has given to the questions asked before his admission. A closet we might look into where the regalia is kept, and other things of use and equipment in the performance of the play. But we shall look upon these in another place, and therefore shall pass them by for the present.

We hasten on to the Inner Chamber. Never mind the big bolt, nor the twisted horizontal iron on which the ring plays back and forward with a hideous grating noise to terrify the

candidate, and make him feel that there is no retreat after he has passed this threshold. We have not time, nor will we take the trouble to shove the slide which covers the peep-hole through the pannel. We have a more convenient and expeditious way of getting into a secret apartment. We come now into the Sanctum Sanctorum of this Temple of Mystery. It is a spacious hall, arranged for seating a considerable congregation, but the center is reserved for the acting of the play. It may be *tragical* or *comical*, according to the peculiar taste of the spectator. We shall have our opportunity of judging by and by. You see an elevated seat at the head of the hall covered with a scarlet canopy; this is the position of the N. G. (Noble Grand.) Here he delivers his charges and lectures. Opposite it you observe the seat of the V. G. (Vice Grand), under a canopy of blue. On the sides of the hall are two similar elevated positions, hung about, one with Scarlet and the other with Black; the former is the position of the P. G. (Past Grand), and the latter of the "Venerable" Warden. In opposite corners, at the right and left of the Noble Grand's station, are two more distinguished seats—those of the Secretary and Treasurer of the Order.

This is the place of Mysteries. Here the Oracle of Wisdom unfolds its secret treasures. And yet we have seen all there is of wonder in the place. We have opened the bag, turned and shook it, but it contains only *gewgaws*. We have penetrated and searched the lair, but no lion is there. Here, it is true, is an array of extravagance and show. We can but be reminded of the "scarlet-colored beast" described in the Apocalypse. We will not now imagine a similarity of character. Here is no Divine Oracle. No whispering Sibyl utters in our ears knowledge otherwheres concealed. No evidence here appears that God has unveiled his face or opened his councils to mortals. If divine maxims, and principles, and motives to virtue and benevolence, are inculcated here, they must be found in the bosoms of the Fraternity's devotees. But all their lodge rooms now are, and ever have been, as empty and

voiceless as these. If they have any wisdom or morals, they are not peculiar to them, but stolen from the world without, and they have no power to exclusively appropriate them. It is yet to be learned that the world is any poorer for the robbery.

But some important inquiries arise as we stand and view this place of meeting. Before the assembly comes in it may be well to dispose of some of them. It is admitted that pecuniary advantage is one prominent object in becoming a member of this Fraternity. It professes to be a kind of "Health Insurance Company;" and to afford to one's family succor and aid and beneficence in case of the sickness and death of a brother. And this is not all. It may be an advantage less boldly proclaimed, but nevertheless the more *privately* insisted upon, that in business transactions the Odd Fellow possesses the advantage of other men; and that in the paths of honor and promotion, it affords opportunity for success not otherwise enjoyed. We know there will be manifested a disposition to deny these claimed advantages in part. But no one who understands anything of human nature, and its devices for self-aggrandizement, can question that such motives are governing ones in forming such a connection. Now we have to ask—from whence the money to fit up so expensively such establishments? To pay the expenses of its public gatherings, and grand processions? And to salary all its high functionaries? It is well known that expense is not spared to render these Societies imposing on all occasions when they are called out, that public attention and respect may be secured. Any man may see that unless he can look for the replenishing of his purse from some other source than the honest earnings and pure charities of his brother Odd Fellows, he, and they with him, would be sadly the losers in the operation. It is possible for two sharpers to trade with each other, in a particular instance, and both be gainers by the bargain. The shave however, must come somewhere. They both may turn themselves better with the shift made

of property. But in such a case, woe to those of whom they previously bought and to whom they afterwards sell. If they dealt only with those of their own craft they would soon find their level. Men who live by their wits, having no earnings—live on the sweat of other men's brows. So it is with this Fraternity. It is common where opposition does not arise for this policy to be openly avowed. But acknowledged or denied, the nature of the case must indicate the fact. They are men of sense, and must therefore know that the funds they place in bank, after being drawn upon, for all the objects alluded to above, will afford only a meagre dividend when afterwards disbursed. And the fact that the disbursement is to be in the form of a lottery, does not at all relieve the case, for there must be a greater amount of blanks and smaller prizes. Sensible men, and men, such as we well know they are, who are not in this matter doing from purely benevolent motives, but solely because they expect advantage by it, do not proceed without calculating on results. They profess charity, and pledge themselves to help Odd Fellows, and are *sure of helping themselves*—but, mark, *the primary supply must be obtained from outsiders*. They are too financial not to apprehend this philosophy—and to well understand the nature of their compact, and their facilities for taking advantage of other men, not to be provided against loss, and ensured personal advantage.

Another inquiry: What can be the employment of the members of a lodge in their weekly gathering? We will take it for granted that they are men worthy of confidence in all other respects, and whom we could not distrust aside from their secret conspiracy with each other. Men must have some object either of interest or profit, to induce them to devote so much time and attention to the meetings of the Lodge. Have we any reason to believe that punctuality and constancy in attendance could be secured, if nothing was done but to go through, over and over again, with the ceremonies and lectures contained in this expose? Or that varie-

ty and interest would be added in the business regularly transacted to give an attractive character to the meetings? One would as soon expect these men to be so remarkably inspired with devotion, and strict to duty, as to attend church every sabbath, yea, once a week on a business day to hear the same sermon read and psalms sung. Perhaps they are morally and religiously such a "peculiar people;" but if so the fact does not fully appear. I have no doubt but they receive, in their own estimation, a pecuniary equivalent; and that, as they have abundant opportunity and temptation to do, they take such occasions for securing a full recompense for time and money expended. A few men banded together as they are, may easily help themselves and one another out of the pockets of other people, and to their detriment, and still not expose themselves to legal process, if they do to suspicion. But we will adjourn our conversation for the present, and wait for the commencement of ceremonies. In the meantime we will reflect upon the plain fact, that this is a brotherhood, not of the whole human family,—but of a separate class, whose love for each other grows not out of a common parentage, but out of a partizan alliance; whose law is *help to each other* against the equal claims of all men; whose charity is that which robs Peter to help Paul; such charity as robbers have frequently had the heart to bestow; that every farthing expended for professed benevolent purposes, and all the expense of scarlet, and velvet, and costly furniture, and glittering regalia, is filched from the earnings of our uninitiated citizens.

We shall therefore endeavor to strip off the vail of its plausible pretensions in its lectures and charges, and show what the candidate is bound by his obligations to do; and what he can do by the assistance of his fraternal relations; and also what has been done in a similar manner; and that in like circumstances all who consider these obligations "*the most binding of any that can be given or received,*" will of course do as these obligations require; and others, who doubt their obliga-

tory force, will nevertheless feel restrained from exposing or opposing such proceedings, for fear of the vengeance of the brotherhood.

But the honest inquirer is ready here to question. How can such things be reconciled with the lectures and charges of the Order, and with the assurance given of the official authority of the Fraternity, that the obligation will not conflict with any of those exalted duties we owe to our God, to our country or ourselves?

Ans. They cannot be reconciled.

And on this account, we charge upon the Fraternity the practice of imposition and of duplicity. And though we are disposed to make all due allowance for those who are imposed upon by its double-dealings, yet we can hardly find any apology for those who officiate in administering the obligations, charges and lectures, for it does seem as though they must know better than to palm off such imposition on others.

We intend to bring these different parts of the obligations together, and show their bearings in certain exigencies, as soon as we shall have had opportunity to publish all the degrees, so that our readers can know what the obligations are, and judge for themselves.

For although it has presented itself in different garbs under different revolutions and revisions, and is now artfully dressed out with good words and fair speeches, yet we are persuaded that like evil in any other form, to be hated, it needs but to be seen.

INITIATION.

SPECIAL DIRECTIONS.

[Each Lodge must have prepared a convenient book, with its pages ruled and divided into columns; in the left hand column of which are to be written or printed as many copies of the subjoined questions, as the page will conveniently admit of, and the right hand column to be left blank,

in order that the answers given may be written by the candidate or the O. Con. directly opposite the questions to which they belong,—after which the person answering is to subscribe his proper name at the bottom of his answers, and the V. G. or P. G. officiating as O. Conductor is to subscribe his also, in attestation of the signature of the candidate. All this preliminary examination must take place in the ante-room, where pen and ink may be for the purpose. The questions to be propounded are the following :]

QUESTIONS.

ANSWERS.

1. What is your name?
2. Where do you reside?
3. What is your occupation?
4. How old are you?
5. Do you hold membership in any other order of Odd Fellows, or are you suspended or expelled from any Lodge of this Order?
6. Are you, so far as you know in sound health?
7. Do you believe in the existence of a Supreme, Intelligent Being, the Creator and preserver of the Universe?
8. Are you willing to subscribe to the truth of the answers you have now made?

[Signature of the Candidate.

Attest:

Signature of the O. Conductor.]

[Should any of the above questions not be answered satisfactorily, the conductor will dismiss the candidate from the room, and report to the Lodge. If, however, they be all satisfactorily answered, the C. will say to the Candidate,]—Are you willing to enter into an obligation to keep secret all that may transpire during your Initiation? [If this be assented to the C., he will require of the Candidate a promise in these words:] I hereby pledge my sacred honor that I will keep secret whatever may transpire during my initiation.

FORMS OF INITIATION.

[The V. G. or a P. G. especially deputed, having received the candidate in the ante-room and completed the examination as prescribed above, will then blindfold the candidate, and lead him to the door of the Lodge, and give the usual alarm.]

I. Guar. Who comes there? O. Con. A Brother, with a friend who desires to be initiated into the I. O. of O. F.

[The I. G. reports this to the V. G. on whose command the door is opened and the candidate is led into the Lodge-room, where he is received in a courteous and dignified manner by the proper Conductor, attended by the S. Supporters.]

CONDUCTOR'S CHARGE.

You are now within the retreat of Odd Fellows—here the world is shut out—you are separated from its cares and distinctions—from its dissensions and its vices. Here Friendship and Love assert their mild dominion, while Faith and Charity combine to bless the mind with peace, and soften the heart with charity. Those who surround us have all assumed the obligations and endeavor to cherish the sentiments peculiar to Odd Fellowship; but before you can unite with them you must pass through an initiatory ceremony, which will ultimately lead you to primary truth; be patient therefore, and firm. Brothers, the stranger now awaits our mystic rites.

R. S. Sup. Then at once the chains prepare.

L. S. Sup. Here they are—entwine their links about him. [Reaching the chains, and assisting in placing them.]

Conductor. [While this is being done.] Man in darkness and in chains!—how mournful the spectacle—yet 'tis but the condition of millions of our race, who are void of wisdom though they know it not. [To the Supporters.] Lead on our Friend! [The candidate is led by such route as will enable the Con. to conclude the following sentence by the time he reaches the scene:] We have a lesson to impart to him—one of great moment and deep solemnity; a faithful exhibition of the vanity of worldly things—of the instability of wealth and power—of the certain decay of all earthly greatness. [The scene being reached, the Conductor begins to take off the blinds, saying at the same time:] Be serious, for our lesson is as melancholy as it is truthful. [The blinds being off;] Behold a representation of the effect of sin—that silent yet impressive lecturer, to vice confusion, but to virtue peace, is all which remains on earth, of one who was born as you were born, who lived as you now live, and who for many days enjoyed his possession—his power—and his pleasure. But now alas! nothing is left of him save that sad memorial of man's mortality. The warm heart which throbbed for others woes, or the cold one which held no sympathy has now moldered away and joined its kindred dust.

Contemplate the scene! Should it not humble human pride—Should it not awake the soul to a just sense of responsibility to God—of duty to itself. And in view of this common lot of all, should it not enlist the tenderest of human sympathies? My friend, that gloomy monitor is but an emblem of what you are sure to be, and of what you may soon become. Seriously meditate the solemn admonition it affords—ponder it well, and see that your own heart fosters not evil—the fountain of all wrong—the progenitor of crime, hatred and violence, whose fearful consequences must continue to afflict mankind until the coming of that period (yet hidden in the womb of Time), to which Hope looks forward with ardent joy—

when the chain of human bondage shall be broken, and tears and woes of this world be submerged by the healing tide that shall flow from the Fountain of Benevolence and Peace. Then one law shall bind all nations, kindreds and tongues of the earth—and that law shall be the law of Universal Brotherhood.

R. S. S. Then shall the Wolf dwell with the Lamb, and the Leopard lie down with the Kid, and the Calf and the fatling together, and a little child shall lead them; and the Cow and the Bear shall feed, and the Lion shall eat straw like an Ox.

L. S. S. And he shall judge among the nations—and shall rebuke many people—and they shall beat their swords into plough-shares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. He has made of one blood all nations of men, to dwell on the face of the earth. [Again blindfolds the candidate.]

Conductor. You may think it strange, my friend, that we thus blindfold you: its symbolic purpose will in due time be fully explained. [The candidate is then led to the Warden, where the blinds being removed, the conductor says,] This, my friend, is our venerable Warden—he has a charge to deliver you—listen attentively to what he may say.

Warden. Friend, hear the voice of wisdom speaking from age and experience, and let it sink deep into your heart. These trembling limbs and this wrinkled brow betoken that the weight of years is upon me. I have indeed seen many years, and many solemn scenes have passed before me. A wise man has said, I have been young but now am old, yet have I not seen the righteous forsaken or his seed begging bread. I would impress this upon your mind, and will add another maxim which I pray you heed and be wise. It is this,—that in the practice, Friendship, Love and Truth will be found the best safeguards against the ills of life. Forget it not; Forget it not. Brother Conductor, you will now introduce our friend to the Vice Grand

[The Conductor takes the candidate blinded to the Vice Grand's Chair, and says to him:] You are now at the chair of our worthy Vice Grand

VICE GRAND'S CHARGE.

Stranger, having entered within these walls, you are never to make known the secrets of this order, or to make any discoveries to any person or persons upon any pretense or for any purpose. Will you comply with these rules?

Ans. I will.

Restore him to light and liberty. Stranger, it is my duty to administer to you a solemn and binding obligation—one which we have all taken ;

but which will not conflict with any of those exalted duties you owe to your God, your country or yourself.

With this assurance, are you willing to take such an obligation ?

Ans. I am.

Place your right hand on your left breast, and repeat after me the following

OBLIGATION.

I, ———, in the presence of the brothers now assembled, do solemnly promise that I will never communicate to any one unless directed so to do by a legal Lodge, the signs, tokens, pass-words, or grips, belonging to the I. O. of O. F.'s, that if any books or papers containing anything relating to the I. O. of O. F.'s should be placed in my hands, I will never expose or lend them to any person or persons, except to one legally authorized to receive them. Should I hereafter be thought worthy of receiving any or all of the higher degrees in this Lodge, I will never communicate the same to any one not legally qualified to receive them. I furthermore promise, that I will support and abide by the by-laws, rules and regulations of this Lodge, and of the Grand Lodge of the Independent Order of Odd Fellows of the ———, or any other Grand or Working Lodge to which I may be attached; that I will not improperly communicate the quarterly, traveling, or other pass-words to any one. I also promise that I will never wrong a brother, nor see him wronged, without apprizing him of approaching danger, if in my power so to do. Should I be expelled, or voluntarily leave this order, I will consider this promise as binding out of it as it is in it, to the true and faithful performance of all which I pledge my sacred honor.

V. G. Stranger(s), you have now entered into a Society that is far more important than you at first imagine. It is quite conformable to Law, Religion, and sound morality. Nor does it permit anything contrary to the allegiance we owe to our country, or the duty we owe to ourselves. Let good conduct procure you the esteem of your family and friends. Let strict caution guard you against making any improper discoveries to the uninformed, so that by your example, you may convince the world that good faith and virtue are the peculiar characteristics of a true Odd Fellow, for according to our Laws, we can be O. F.'s only while we act like honest men. I will now recommend you to the N. G., who will further instruct you, and I hope your deportment will be such after your initiation, as to give us no cause to regret that we have accepted you as a brother.

Conductor, proceed with our friend to the principal chair, there to be introduced to the N. G.

INVITATION ODE.

Stranger(s) amid a band of Brothers,
 Here you stand,
 Firm, tried and true;
 Here Friendship's power is shown
 Here Love and Truth are known,
 And here before the throne
 We welcome you.

Stranger(s), you've nought to fear
 For honor's court is here;
 Love, Peace, and Joy.
 Here in good faith we meet,
 Here friends and brother's greet
 And in communion sweet,
 The hours employ.

[At the conclusion of the song, as the parties slowly approach the principal chair, the supporters of the N. G. will suddenly draw aside the curtain so as fully to disclose that officer in his appropriate regalia. He will immediately rise, and when the candidate is sufficiently near, give one rap with his gavel as a sign for the members to be seated and quietly lay off their disguise. The Conductor will then introduce the Candidate in the following words :]

Conductor. N. G., by direction of the V. G. I present to you a stranger to be instructed in the mysteries of our order.

N. G.'S CHARGE.

My friend : I welcome you among the fraternity of O. F.'s, with whose customs I trust you will become better acquainted. Under our disguise, I have no doubt you took us for odd fellows indeed. Learn from this that men are not always to be taken for what they appear. Some may have a rough and unseemly exterior, but a good true heart within, while others possessing a captivating person and manners, may be destitute of all genuine principles. I hope you will pardon us the innocent deception, and make a proper application of the moral it is designed to convey.

We will now proceed to instruct you in the signs peculiar to a Working Lodge of this Order. There are four of them.

First, the entersign * ■ ■ [one rap on the ante-room door.]

Second the countersign * ■ *

Third, the pass-word and its explanation, which is changed quarterly, and will be given you privately in the course of the evening by the Noble Grand, who alone is authorized to communicate or cause to be communicated to members. * * *

Fourth, the grip. [Instruct in the mode of working into a Lodge.]

Without these signs you cannot gain admittance into this or any other Lodge of the I. O. of O. F.'s. Be observant therefore, that you may acquire them, and be careful that you do not improperly reveal them. Remember also, that you have given us your pledge of honor—a pledge which is the most binding of any that can be given or received. We feel confident that you will keep it inviolate. You have been admitted by certain forms of initiation, in which there is deep significance. You were blindfolded, to represent the darkness and doubt through which man gropes his way to a knowledge of himself, his duty, and his destiny: a darkness not only of reason but of the moral nature. And you were encompassed with chains, to illustrate that slavery of soul to sense—that subjection to things outward and perishable, into which man is brought by his own passions. You were then led to a scene where an emblem of mortality was exhibited, to represent to you the end of this servitude, to remind you of the insignificant and perishable nature of all these outward objects which so often excite men's passionate ambitions. After this representation, intended to reach your conscience and touch your heart, you have been restored to light and liberty. One of these acts is emblematical of that liberty which the virtuous enjoy when conscious of being disenthralled from sensuality and passion; the other is emblematical of the light of that truth which reveals to us Love as the grand remedy for all social evils, as it is indeed the foundation of all good towards God and man. In this light we trust you will ever walk: this liberty we hope you will ever maintain. It will be our duty, it is one of the great ends of our institution, to aid you in so doing. We claim the privilege, therefore, of watching over your conduct, not only in the Lodge-room, but in your intercourse with the world at large.

Introduce our friend to the Past Grand.

PAST GRAND'S CHARGE.

My Friend: You are now initiated into and made acquainted with the organization and works of a Lodge of the I. O. of O. F.'s, and are recognized as a member. The institution of Odd Fellowship is progressive in its character. You have passed its threshold, and after a reasonable probation, may advance step by step through all its gradations until you shall have fully obtained a knowledge of its intrinsic excellencies,—its adaptations for the promotion of good will among men, and its fitness as a minister to the trials and adversities which are inseparable from human life.

We have at this time a few general lessons to inculcate, which, in addition to those you have received in your progress to this chair, will serve to give you proper views as to the character and true objects of Odd Fellowship.

Odd Fellowship is founded upon that eternal principle which recognizes man as a constituent of one universal brotherhood—teaches him that that as he came from the hands of a common parent, he is bound to cherish and protect his fellow men. It thus presents a broad platform upon which mankind may unite in offices of human benefaction. Under comprehensive influences, all the nations of the earth may concentrate their energies for the good of the common race. Based upon certain truths which are like axioms among all nations, tongues and creeds, its sacred tolerance presents a nucleus which by its gentle influence, gathers within its orbit antagonistic natures; controls the elements of discord, stills the storm and soothes the spirit of passion, and directs in harmony man's united efforts to fraternize the world. This is the great first principle of our fellowship, which we denominate fraternity; a universal fraternity in the family of man. Our forefathers have wisely made this principle the corner stone of Odd Fellowship. Upon its solid basis, the whole superstructure has securely rested, and, as we believe, is destined immovably to repose till time shall be no more.

From this principle we learn to regard the Great Author of our existence as our Father, "in whom alone we live and move and have our being,"—to recognize each other as alike the offspring of the same parent, as the master-piece of his handy-work, and designed as such to reflect in our nature and relations, the image of him after whose likeness man was formed. We are therefore brothers, and in all our intercourse we illustrate the truthfulness of this profession, by reciprocal relief and kindly offices to one another in the day of trial. With the divisions and classifications of human society, our order holds no fellowship. While it inculcates a veneration for religion and subordination to civil government and its laws, it studiously avoids affinity with systems of faith or sect, whether religious or political.

In becoming an O. F., no sacrifice of your opinion—no change of your relations to the State—no loosening of the obligations which, as a good citizen, you owe to the laws and institutions under which you live, is required.

On the contrary, learn now and forever, that you cannot become an O. F. in spirit and in truth, unless you are grateful to your Creator, faithful to your country, and fraternal to your fellow man. Within the walls of a Lodge room, we meet for mutual counsel, the relief of distress and the elevation of human character. With pure hearts and clean hands must we come to such offices. Strife and discord, party and sect, which create heart-burnings and divisions among men, are banished by our laws without this counsel; and if, perchance, some thoughtless brother should so far wander from this injunction as to permit evil influences to control his actions, he must atone to the offended laws. We war against

vice in all its forms. Friendship towards man prompts the contest—the gentle influences of Love supplies the weapons—Faith consecrates the effort, and leads to victory.

Such, my friend, are among the first principles of Odd Fellowship; its objects you will more clearly understand as you advance in the order. If you have become initiated into this institution from the influence of a too common error, namely, that Odd Fellowship is a mere beneficial society, having for its single purpose the relief of its members in the struggle incident to human life—if you have united yourself with the great brotherhood, from the promptings of idle curiosity, be at once undeceived. Mutual relief, it is true, is a leading office in our affiliations. To visit the sick, relieve the distressed, to bury the dead and educate the orphan, is the command of our laws, and an imperative duty which Odd Fellowship enjoins. But these, although its frequent and almost daily ministrations, are but a tithe of the intrinsic virtues of our beloved order. We seek to improve and elevate the character of man—to imbue him with conceptions of his capabilities for good; to enlighten his mind—to enlarge the sphere of his affections—in a word, our aim is to lead man to the cultivation of the true fraternal relations, designed by the Great Author of his being. Brother, for by that endearing name you are now privileged to be hailed, I greet you as an Odd Fellow of the Independent Order, and welcome you as a member of ——— Lodge No. —, under the jurisdiction of the Grand Lodge of ———. May you ever be animated by the pure principles of Odd Fellowship, and may your life and conduct afford no reproach to the new character which you have this night voluntarily assumed.

Conduct the candidate to the Secretary.

[After attending on the Secretary, the candidate will be withdrawn to the ante-room, where he will be clothed with an apron, and directed to work his way into the Lodge. When he has entered, the N. G. greets him as a brother, and instructs him in the general hailing or sea sign, after which he directs him to be introduced to the brethren in the room.]

REVIEW CONTINUED.

This is Lodge night, and see! “the Brothers” are beginning to assemble. A candidate is to be initiated, and we are to be spectators of the scene. We will drop the curtain between us and them, during the time of preparation, to give more effect to the play, and converse meanwhile, on another

topic. Who are these men? Most of them husbands and fathers. They have left at home a rising family dependent on them, not only for subsistence, but for intellectual and moral instruction and improvement. Have the members of this Fraternity the time to spend in these secret conclaves, without robbing their own households of what is more valuable than money? All day long they are driven with business; and most of their evenings (it may be) are alike occupied and cumbered. It is with extreme difficulty that they are able to eke out three hours in the week for attendance at Lodge meeting. What are the claims of the family upon those three precious hours of a husband and parent's leisure? How can his wife and children well dispense with his presence, attentions, sympathy, and aid? Can there be to them, without these, such a home as he is able, and bound to give them? What legacy can exist, even in his bewildered and deceived imagination, which this father conceives will recompense, to such as are bone of his bone, and flesh of his flesh for the void created in their peace and happiness, by his deep felt absence, and the entire surrender of that kindly influence he might be exerting over their intellects, morals, and future destiny? There are some things sacred in the Domestic Relation. And among them, none more eminently so, than the consecration of a portion of one's time to sociality sympathy, and improvement around our own hearthstones. The want of this cannot be recompensed by princely legacies and the most ample fortune. Go ask that downcast and forsaken wife, and neglected children, what is to be the equivalent of the kind attentions, timely instructions, and healthful influence of a *present, living* father, of which they are now deprived? And think you they will mention even the Odd Fellow's pledge of beneficence? Their obligation to remember the Brother's widow and orphans? "*A living dog is better than a dead lion.*" *A living husband and father's tenderness* much better than *a dead one's charities* left for others to bestow. But we may prolong too far our episode. The

preparations are made and the initiatory ceremony ready to be enacted. So we will now draw the curtain and look out upon the spectacle.

Seems to me, friend, you look rather agitated. I hope you are not alarmed.

Alarmed—no; I hope you don't think me a coward.

Oh, certainly not. But why do you so change color and countenance? Your face has been white, red and blue successively; and you have laughed, scowled, and cried, (or seemed in a fair way to cry,) all in a minute. What is the matter with you?

I suppose I have looked somewhat as I have felt. Where am I? On earth or in Hell? By what beings am I surrounded—men—baboons—or Devils? What visages greet me? What monsters stalk around in my presence? I should think the Pit had been opened and its horrid inmates let loose. These are "*Odd Fellows*" indeed! I can hardly conceive how they could be any more *odd*. Who is that black monster who stands at the door waiting, as if he was about to scare out of his wits the first individual who dares to enter? Is he a Baboon, or an African—or one of the medium race lately discovered—half man and half monkey? I confess, aside from the tail, he answers well the description I have lately seen of that strange species. But perhaps that is turned down his trousers leg, or hid under his skirt.

Oh, that is the I. G. (Inside Guardian.) He is waiting for the candidate, to conduct him into the Lodge. When he raps, this object will take him into custody.

And who is that decrepid old creature that sits under that canopy of black. He looks as though he had outlived his generation one hundred years, and death had forgotten him in his universal dispensation. Perhaps he is a preserved specimen, kept here, of humanity in the days of Methuselah. For they say Odd Fellowship is older than Methuselah. What a nose and chin! The former looks more like a proboscis than a common olfactory, and the latter projects like an old fash-

ioned plowshare. Perhaps it will be "turned into a pruning-hook," ere his days are ended. I wonder if they have discovered how to make all the initiated as long-lived and hideous as he?

This is the "venerable Warden;" and venerable indeed is he. You will hear by-and-by some of his sage advice, and profound maxims.

But who is that under the canopy of Blue, who seems to sit as one very authoritative among his brotherhood of oddities? His nose turns up like the horn of a rhinoceros. It would be a fearful thing to come in contact with it violently. This is the V. G. (Vice Grand.) He is second in authority in this division of the order, and will give the second Lecture in the programme. We will pass him by in his dignity, for the present.

And who is mounted under the Scarlet canopy opposite, with his suit around him; all likewise dressed out in hideousness and horror? That is the N. G., (Noble Grand,) with his right and left Supporters, Secretary, and keeper of the Bag. You will become better acquainted with them in the progress of the performance. Opposite the Warden, and between these two last mentioned dignitaries, sits the P. G. (or Past Grand) of the order. He is the highest among these "grand" officers. And, you see, retains his comparative rank in the grace of his equipage. No one is more *sublimely ridiculous* in his appearance than he.

But who are these—a strange duo—who appear in long white robes, with closely fitted night caps, tied under their projecting chins, with long sticks in their hands, whose visages are, if possible more horrible still? Are they ghosts of the departed? or have these wonder-working brethren wrought a resurrection of some of the dead, tall, lank and lean, who have brought up from their narrow house the habiliments of the grave hung about their half-perished members

Here are the Scene Supporters. They will make known

their character and office when their turn comes to perform. But hark! do you hear that rap at the door? The Candidate is coming and we must be prepared to welcome him.

The Drama opens. Rap! That is the signal at the entrance door. Now for the pass-word—it changes frequently, but to-night it is—"concord." He enters the ante-room attended by the O. Conductor. Here he is questioned. The ordeal is certainly not very trying, unless some more queries are raised than are here presented. It would be no marvel, if we went in there, if it should be found that some *other things* were made more a matter of strict examination than one's views of the Deity. But here is a question somewhat peculiar (Q. 5.) What is meant by "any *other order* of Odd Fellows? Are there more orders than one? Reference cannot be had here to another Lodge of this fraternity—for the inquiry continues: "or are you suspended, or expelled, from any Lodge of this Order?" It seems that some kindred fraternity bears a similar name, and the cognomen, "Independent Order of O. F.," is used to distinguish this from the other. We lack the materials to enlighten the public in respect to this distinction. We have never heard of but one Odd Fellow's Fraternity in America. The distinction may have been made in England before the shipment of this commodity. Odd Fellowship originated there in 1786. It started as a Bacchanalian Club, secretly convened for convivial purposes. This fact is a matter of history. The arising of an "Independent Order" from this parent stock, seems to denote some secession, for reasons not known. It is claimed that "the Supreme Architect of the Universe was the first Odd Fellow," and the originator of the order. We should like to know when He assumed this parentage, and superintendency? Was He the grandest "Grand" in the Bacchanalian or "Independent" Order? We can hardly conceive where He would appear most like himself, presiding over the *drunken orgies* of the former, or the *silly buffoonery* of the latter.*

* Odd Fellows originated from a club of Bacchanalians in London,

Shame on such base imposition! It is beneath sensible men to attempt to pass off such shallow pretexts. To say nothing of the blasphemous and heaven-insulting nature of such declarations, it is too weak an idea to be tolerated for a moment. The time for such fables to be credited has long since gone by. They might as well tack themselves on to the once accredited Mythology of Greece, or the legendary history of some Papal Saint.

But one question more requires a passing notice. "Are you, so far as you know, in sound health?" It seems not exactly to comport with the nature of true "charity" to select as its objects, such as *need* no assistance. "He that giveth to the rich," we read, "shall surely come to want." But we have no reason to believe that *giving* will be the *sin* or impoverishing of these men. But see; how much philanthropy and neighborly kindness there is in the hale and healthy excluding themselves from all the infirm and dependent of our world; shutting up the bowels of their compassion from all who are really suffering and needy, saying to them, "we will take care of ourselves, go your way, be ye warmed and filled." Instead of shouldering more than their share of the burden of beneficence, this looks very much like backing out from their due proportion. It is like separating the town from the poor-house, divorcing the invalid from his competent kindred. No, gentlemen, we cannot spare your charities just now. 'Twould be a pity to have our poor world robbed of all the self-sacrificing and generous souls quite so summarily.

Rap—rap—rap—he is knocking at the inner door. Hear now the "explanation" of the pass-word—"Harmony."

"Who comes here?"

"A brother with a friend, who desires to be initiated."

That creature in black repeats, in an assumed tone, the declaration, and the V. G. answers, in guttural accents, "ad-

and the Independent Order of Odd Fellows originated from a Refugee who escaped the gallows in England, and fled to America, and set up an INDEPENDENT ORDER in an unfinished garret in Baltimore.

mit him." He passes the threshold with a bandage upon his eyes. Black Tom takes him into custody, and he is joined, for a long procession, by those ghostly personages the "Scene Supporters." As the candidate moves from the door, the ring upon the horizontal twisted iron is drawn backwards and forwards with gratings that remind one of the turning upon its hinges of the iron gate that opens into the *great pit*, the prison house of demons. And then a clanking, as if the angel with the "great chain in his hand" was in pursuit of the Old Dragon, to take him back again to his home from which he seems to be let loose for a "little season." Excuse these frequent allusions to the world below—for really we seem to be in near proximity to it.

And now begins the Conductor's charge, delivered in sepulchral tones, as the candidate moves round in solemn procession with his dignified (?) attendant.

He listens to the mellow accents of this creature's voice, who, bad as he looks, talks solemn and mellifluous as a Priest in the church yard. "The world shut out"—"separated from its cares and distinctions, its dissensions and its vices." * * "Here Friendship and Love assert their mild dominion; and Faith and Charity combine to bless the mind and soften the heart." Indeed, he thinks himself in some Eden Bower, some fabled Elysium. What would he think if he should see from under his hoodwink? "Those around us have all assumed the obligations and cherish the sentiments peculiar to Odd Fellowship." Yes, the candidate thinks himself enshrined with them in the Temple of Charity; and that "all around him are decked with her garlands," and bedewed, like himself, with the accents of balmy peace. "But you have now, an initiatory ceremony to pass through. Be patient, therefore, and firm." It surely requires some patience to go through with all this tomfoolery; and it will take some firmness to finish it. The Conductor warns him not to run nor faint; nor, donkey-like, to refuse to perambulate at his bidding.

What a curious contrast there is between his feelings, (blinded as he is to the scene,) while these funeral words are spoken in such doleful accents, and the ludicrous performance in which he is moving! You may well shake your sides with laughter. A writer on rhetoric has defined wit to consist in "the coupling together of things utterly dissimilar." Here is its manifestation. A man exercised with the profoundest seriousness; as sad in spirit, and sombre of countenance, as if he was attending his father's funeral, or listening to his own death warrant; while the outward ceremony encompassing him is as *farcical* as it could be made. If the inventors of this drama had sought to convulse the spectators with laughter, they could not have originated a more perfect device. They have outdone Shakspeare, if possible, in combining the true elements of comedy. Of course, I am not going to say this charge is not solemn and profitable in its sentiment. It is suitable for clergymen to utter in the entrance way of a tomb, as the bereaved mourners gather there to deposit the dead. This is the very thing which gives character to the play. But what character does it give it? The impression may be different on different minds. I will not deny that some may receive *only serious impressions*. Some men are so constituted as to be serious always, and every where. They exclude from their thoughts everything except what is melancholic. Some, also, may have a nice faculty to separate the comic from the tragical in this performance, and contemplate separately, only the latter. I speak not of the emotions of such; they are an exception to the general rule. The natural effect of this is to sacrifice the good to the bad; to degrade what is serious to a level with that which is *ludicrous*, and by laughing at both conjointly, to confirm the habit of laughing at both indiscriminately.

It is well that man cannot see. His good sense and self-respect would shame him out of such company, if his eyes were open. But he is hoodwinked, and after the chain is imposed, "entwining its links around him," he is faced up to

a square box, which occupies a central spot in the middle space. It might be mistaken for a stool, or a marble colored ottoman; and by this time, I dare say, he would like to recline upon it. But lo! it suddenly opens in the center, and assumes twice its wonted length. And what is still more strange, it reveals its "odd" character; it is not what it seems to be—but a coffin in disguise. When unfolded, a black coffin appears within, with its pale inmate inclosed. I do not say they are there in reality—but in *representation*. This is a late device with the order to afford them the opportunity of verbally denying the existence of such an article in the Lodge room. It is by such craft they have attempted to evade what has been exposed. They now say they use no coffin. They have, indeed, only a box that contains, when opened, the representation necessary. Before this death scene our friend is now brought up, the lights mostly extinguished, to give the more effect to the exhibition, and the bandage is raised from his eyes. He stands aghast in the midst of his new Brotherhood. There is not an individual in the room who is not disguised. Every face is masked, and every word spoken is in an assumed tone. He recognizes not an individual of the company. A brother or bed-fellow is alike a stranger now. All appear like beings of another world. Directly before him is the death scene. There might have been represented *two angels* standing, one at the head and the other the feet, of this lowly resting place of the dead, as there once were, where One we all have read of, was laid. To my mind it would have seemed much more in keeping with such appropriate language. But no—he witnesses no cherubims stretching their wings over the dust of the dead. What images are those? Oh, they are the "Scene Supporters." Those grotesque creatures, with visages so hideous, apparently in grave clothes, bowed upon their knees, and stooping over the coffin, their hands clenched around the long poles which meet at the top over their heads. And then how sepulchral their tone, as they mutter over their quotations of Scripture! Indeed,

we should think the dead were talking from their deep, dark caverns.

The candidate now proceeds to the stand of the "venerable Warden." The old man rises from his seat and talks like Solomon; while his limbs shake with palsy, and his voice trembles under the weight of years. I am not about to say that what he says is not well enough. It is just as truthful, and no more so, than the same lessons heard out from under a mask, and from the lips of age and experience wherever venerable sires are found. It is not true that the inspired author of Proverbs has come back to earth in the person of this disguised Warden, and is adding anything to his former Wisdom. And I cannot see any peculiar advantage in turning Proverbs into Comedy, to give them effect.

His next stopping place is at the chair of the V. G. (Vice Grand), where he receives a new charge and assumes another obligation. Of these instructions and obligations we shall take occasion hereafter to speak; we have to do now only with the scene itself. Of this we can say no less than that it is supremely ridiculous. It might answer for children's play, to be introduced as a change to "Blindman's Buff." But it hardly has dignity enough for this. If our children were spending one whole evening a week, however, in such games, we should be uneasy about their habits.

He goes now to the station of the N. G. (Noble Grand). A rap from his gavel, or small mallet, seats all the members, and at this signal their disguise is thrown off. He is now welcomed and discoursed to as a brother. Afterwards he receives his lesson from the P. G. (Past Grand), and the drama is concluded.

As the remainder of the business is conducted "*in propria personæ*," it requires no comment. It cannot be denied that the sentiment advanced in the progress of the initiation is, in the main, correct and unobjectionable. It is mainly quoted from the Bible. We see no reason for teaching or reading the Inspired Volume in such a way. It certainly is introduc-

ing it into *very bad company*. If the good book had sensibility how deeply it would blush?

To read the Bible, or fluently quote it, does not prove a man a saint. We have not forgotten "the Elder and Revered Sister," of this Order, Free Masonry; and what a parade she made over the Bible. And we remember also reading of an "Old Serpent," who was very crafty, and he quoted the Bible for the purpose of deceiving. It will not do to swallow every thing that takes in the Bible for sweetening. We should consider the substance as well as the trimmings. We respect the shrewdness of this order. We see every where marks of sagacity. A deep-laid plan is apparent to meet the sentiments of the virtuous, and content them with whatever is evil by the introduction of much that is good. The institution is much like a Fiddle, it will play *different tunes*. It will aid in Psalmody, and goes finely in the dance. It is rather to be lamented that the Bible should be used in the same double way.

It is frequently asked why rational, and even good men, continue in an Order which so deceives and imposes upon them? At first view, we should suppose a man of self-respect would retreat from such an undertaking when he found himself in such company, and so trifled with. But we see the reasons of his remaining, when once introduced. There is no way for him to escape, however much he may desire it. Every thing is done to intimidate him. He has no way to do but to go forward; and the hope remains that good is yet to come. Besides, he would be ashamed to tell the world what a fool he had made of himself. And thus he has assumed obligations, which he is made to believe are most sacredly bind-upon him, which forbid disclosure. And he knows, if he forsakes them, a storm of virulent persecution awaits him. He is ensnared, and doubts whether the expense of extricating himself will not be greater than the endurance of what is imposed upon him.

The subject matter of these charges given, is not open to

severe animadversion. We are not disposed to be captious, nor would we cavil with what appears good. But it seems to be necessary to guard public sentiment against being misled by beguiling influences. It should be remembered that this is *the beginning* and *not the end* of Odd Fellowship. It is to be expected that it will present every possible attractive feature. For it is designed to attract, and content those who are not yet imbued with the spirit, and possessed with the designs of the Order. There never was a path of temptation opened to erring and sensual man, which held not out to allure him, attractive appearances; and these always remain till his continuance is made sure. Omer, the son of Hassan's "Journey of a Day," is a beautiful and truthful illustration of this fact. When he commenced, his path was strewed with flowers; merry birds chirped on overhanging trees, and his way led through beautiful vallies, diversified with cascades and waterfalls. But sandy plains and sterile mountains were before him, and thirst without water, and weariness with no place of rest; and thorns and storms, and wounds and disappointment. We shall see whether the course entered upon by this candidate is of this same deceptive character, or whether, like "the path of the just," it "shineth brighter and brighter." Our objections lay not against the instructions given, but against the genius of the institution, and its tendencies, in spite of wholesome instruction and in the face of many things positively insisted on. They would be equally valid against any *Brotherhood*, for whatever purpose organized, who resorted to such measures to compass their objects. If Paul the Apostle, had adopted secrecy as a cloak under which to conceal the doings of the church, and gathered the brethren in secret conclave, to transact their business, we should have distrusted him. So did not his Lord and pattern. "In secret," says he, "I have spoken nothing." If John Howard, the philanthropist had labored under a similar disguise, to promote Love, Friendship and Truth, we should have been constrained to show him "a more excellent way."

But a few things present themselves in the charges given, which require a passing notice. The L. S. S. speaks of "the good time coming," when men shall beat their swords into plowshares and their spears into pruning hooks, and learn war no more. Does he imagine that Odd Fellowship is the harbinger of this glorious event? And that its spirit and tendency is to hasten its coming? Again, the P. G. says:—"Odd Fellowship is founded upon the eternal principle which recognizes man as a constituent of one *universal brotherhood*. * * * This is the first great principle of our fellowship which we denominate Fraternity. A universal fraternity in the family of man. Our forefathers have wisely made this principle the corner stone of Odd Fellowship. * * * We learn to regard the Great Author of our existence as our Father—and recognize each other as alike the offspring of the same parent." Again, it is affirmed:—"Strife and discord, party and sect, which create heart-burnings and divisions among men, are banished by our laws."

How differently men reason on the same premises! Now to our minds, the tendency of such an organization is to alienate men from each other; to separate and divide them in their interests and sympathies; and to multiply and extend those partition walls between different classes of men, which the gospel is designed to demolish, and which true philanthropy always discards. And this opinion is not a mere abstraction. Facts demonstrate its correctness. The multiplication of sects, and the increasing of rival interests, by other party organizations, are frightful sources of animosity in every community. And, if the experience of others does not very much differ from ours, observation will show that the introduction of Odd Fellowship has every where proved a powerful excitant, and mischievous element of party strife. In its very nature it possesses this character. For nothing is plainer than that self-advantage and help to each other, against the claims of common humanity, are the ruling motives of its members. As we have said, we should distrust

the religious sect that went into secret conclave to concoct its measures; or the purely benevolent society which did its business in the dark. And the world would respect our judgment. But in these cases the object would be higher, and might absorb all baser motives and expedients. But here no world-wide sympathy is enkindled, or heaven-honoring and man-blessing object is embraced. It is self and "the brotherhood," whose sole good is sought. If here are not the elements of antagonism to universal brotherhood, I do not know where we shall find them. And Odd Fellowship has exhibited, whenever it has been opposed, to all who venture to block the wheels of its progress, or in any way to thwart its designs, the most unrelenting hostility. The world will need some other deliverer ere war and discord shall cease. These men, though they mouth the sentiment, do not yet feel that "God hath made of one blood all nations of men that dwell on the earth." And such a declaration, instead of being uttered with complacency, should cover them with confusion, for it is the Almighty's rebuke to this seclusiveness. How can they seriously talk of "universal brotherhood?" They are by themselves and "the world is shut out." Not "shut out" merely from the vision of the poor hoodwinked candidate, but from the hemmed-in charities, sympathy and aid, of all who enter this Mystic Order. When they say—"This is the first great principle of our fellowship"—the corner stone of their order—they lie; for they know better. The genius of their organization is to overlook humanity in its broad claims, and concentrate thought and interest on a favorite few; and that favoritism springs from no natural ties, nor common sympathy. It is only a cool calculation of self-interest, a sordid contract for *me to help you*, and *you to help me*. We have learned, and *not they*, to regard the Great Author of our existence as man's common Father—not their father in exclusion. And recognize not "each other," (those under a mutual pledge of fraternity with ourselves), but all flesh as the offspring of the same parent. If they have suc-

ceeded in banishing strife and discord, party and sect, heart-burnings and divisions from their order, the fame of the achievement is not yet abroad; and when it is discovered it will be well to inquire how was it brought about? The Pope and his cardinals have a way of keeping such mischief out of Romanism, so that the church is always one and indivisible. Perhaps they may secure peace by the same means. (Not a very peaceable way.) But peace among Odd Fellows or Catholics, is not peace to the world. So far from it, that, were every other element of discord removed, they would furnish the materials to keep the fire raging still.

We are aware that the seclusiveness of this order will be verbally denied. And that it will be pretended that their object is to inculcate Love, Truth and Beneficence to all men; and by carrying out among themselves principles of charity they will be better prepared to extend them indiscriminately to all men. The denial is superfluous, for the obligations are limited. The design is hopeless, for when the brotherhood are fully served, the chances for outsiders will be slim indeed.

It has been said that this compact is purely one of selfishness, with all its professions of charity. It bears a very unfavorable comparison with the Christian church in this respect. I am not disposed to trace the contrast. It is enough to say that the church has benevolence as its aim. To glorify God and benefit the world, is its constituted object. It matters not if its design is sometimes prostituted. It may be admitted that some seek alliance with it for purposes of self-interest; and that it is used for such unhallowed objects. When this is the case, church-membership is liable to the same animadversion, provided it carries on its devices out from under the eye of the public.

We have farther observed that this Association originates in no natural ties of common sympathy and relationship. The Odd Fellows call themselves "a brotherhood," and claim a relation like that which unites the members of a family. Now it cannot be denied that a family may, and must have

feelings in common which exist not towards the rest of the world. And its members have peculiar duties to discharge one towards the other, and secrets likewise which should not be disclosed abroad. It is right and just that parents and children should conspire together for mutual benefit. But this all arises out of a law of nature, a common relationship, and mutual dependence upon each other, which does not exist in the case of any voluntary association. There is a law of mental and moral affinity also, which attracts and attaches together individuals of like feelings and sentiments. It is the law of personal friendship. I may be differently attached to one person than another because of a similarity of constitution, or some obligation he has laid me under to him by some special acts of kindness. Can it be pretended that any such law governs in the bringing together of an Odd Fellow's Fraternity? Certainly not. They collect members by mere conventional arrangements—and they love and befriend one another, as they do not other men, simply and only because they are Odd Fellows, *i. e.*, because they are bound to recompense again. Who is there that cannot discover this distinction, and see how great is the difference between the character of this fraternity and all those associational unions, which men form with each other, dictated by the laws of nature and of God?

"But," it is said, "suppose we do bind ourselves to mutual assistance and relief, does it follow as a consequence that we shall neglect our duty to other men, and shall necessarily do them injury?" I do not know as this follows as an unavoidable consequence. The Lord asks certain ones, to whom justice had been done, and who were complaining because others had received more as a free gift,—“Is your eye evil because I am good?” He would teach us that it is not sinful to be generous after we are just. We admit the principle. But we know very well that, in transactions between man and man, a third person cannot well step in to one's aid without correspondingly acting to the injury of the other. We know, to say the

least, what will be his temptation to help a brother at another man's sacrifice, especially where he can do it by the aid of secret signs, and his duplicity not be detected. It is plain enough, under the circumstances, that he would do it—aside from the fact which we shall ere long show that he feels himself, in covenant, bound to so act.

Away then with the pretext that nothing is to be so construed as to interfere with one's duty to other men. And the pretense also that here is no "loosening of the obligations which one owes, as a good citizen, to the laws and institutions of the State." This law of secrecy, in the Lodge room, forever bars the searching ordeal of the law into its midnight transactions. Murder or treason might be planned and executed there, and how would justice be vindicated? The same custom with respect to each other's personal interests and designs, would render them safe, with a brother, from exposure or hindrance. This will more fully appear hereafter.

FIRST, OR WHITE DEGREE.

[The candidate having been received by the Conductor in the ante-room, will be taken to the Noble Grand's chair, and properly introduced.]

N. G. Brother(s), in presenting yourself for advancement in our Order, it becomes my duty to remind you of the importance of the step you propose to take, and to caution you against making engagements that you may be unwilling to fulfill, or for the gratification of idle curiosity, taking upon yourself obligations which may hereafter prove burthensome.

It will be necessary, previous to instructing you in this, or any other degree of Odd Fellowship, for you to take a solemn obligation, pledging yourself not to disclose any of the mysteries, to persons whom you do not know to be lawfully in possession of them, and binding yourself to the performance of the duties prescribed in the Degrees, so far as it is in your power to perform them. Have you duly considered the subject, and are you now prepared to advance? (If the candidate replies in the affirmative, the N. G. continues,) Then place yourself in the attitude in which you were initiated into this Order, and repeat after me:

OBLIGATION.

I, ———, of my own free will and accord, do in the presence of the

members of the White Degree of this Order now assembled, most solemnly promise, declare and say, that the signs, secrets and mysteries of Odd Fellowship which have been or are about to be entrusted to my keeping, I will conceal, and will never reveal them, or any of them, to any person or persons under the high canopy of heaven, unless it be to a just and lawful brother, or in a lawful Lodge of brothers, that I shall find on due trial and examination properly instructed therein, or legally authorized to receive them. I further promise that I will not write, indite, print, stamp or engrave them or any of them, upon any thing movable or immovable, so that the least character or letter may be unlawfully obtained. All this I promise with a fixed determination to perform, and without any hesitation, mental reservation or self evasion of mind in me whatever, under no less a penalty than being held throughout the Globe by every good Odd Fellow as a man void of the principles of honor, to the true and faithful performance of all which I pledge my most sacred honor.

(Here give the P. W. sign and G.)

N. G. Brother, before entering into an exposition of the principles of the White Degree, a few general remarks in explanation of the objects of Odd Fellowship may not be inappropriate.

We know in whatever circumstances men may be placed, that there are none so destitute of friends as not sometimes to have their tenderest sympathies called into active exertion in ministering to a limited circle, by merely natural affections; but unhappily in the rugged journey of life, it too often occurs, that those kindlier sensibilities either become blunted by time, causing the heart to contract as friend after friend is snatched away, or else that selfish pursuits absorb the mind, which in the mistaken hope of finding solid happiness in them, forget the sufferings, the interests, and sometimes even the rights of others. These things, which are the inevitable lot of human existence, no institution, however admirable, its contrivance, can hope to banish from society at large; for the noblest institutions can exert but a circumscribed influence in comparison with the society amidst which it acts; still by habits of closer association in objects of an enlarged and animated philanthropy, much may be done without risk of injury to individual fortunes, to make men more useful to their kind—more helpful to the distressed—more regularly thoughtful of the happiness of those around them. Such is the aim of Odd Fellowship; and hence by enforcing an observance of social and human duties, we strive to reanimate those purely benevolent faculties which it has pleased an All Wise Providence to confer upon man, and the practice of which, contributes so eminently to the elevation and happiness of all.

We now invite your attention to the Lecture of the First, or White Degree.

Question. What do the laws of Odd Fellowship teach us? Answer. They teach us to unite in the bonds of Brotherly Love.

Q. How are we to show this duty of our Order? A. By meeting together as Brothers, and in case of affliction or distress, relieving the wants of each other, and administering all the consolation we can to the afflicted.

Q. What are our duties as Brothers? A. To meet together frequently in our Lodges, as members of one great family, and thus cultivate the principles of friendship and love.

Q. What do our Lodge rules require of us? A. to pay all due respect to our officers—to obey their reasonable injunctions—to *receive* their instructions, and to the utmost of our power, assist them with our advice and support.

Q. What do the duties of Odd Fellowship prescribe? A. They enjoin a strict observance to temperance, sobriety and chastity.

Q. In what light do our laws consider drunkenness? A. As the vilest and most pernicious of all vices. The drunkard, deprived of the reason given him by God, lowers himself to the condition of brutes. He contracts ruinous engagements—neglects his business—squanders his property—abuses his health—fills his house with trouble, and if not cut off by a premature death, is doomed to an old age, comfortless and diseased.

Q. What are the chief attributes of our institution? A. Benevolence, brotherly love and charity.

Q. What are we to understand by Benevolence? A. Benevolence is the source of all good actions. The man of benevolence feels for the woes of all mankind—his heart is open—tender—sympathetic—he heals the wounds of the afflicted by his kindness—fortifies the minds of the weak by his example and advice, and cheerfully administers the balm of charity to those whose distresses call for assistance.

Q. How may we promote brotherly love? A. By frequently meeting together in friendly association, the members of our fraternity become mutually interested in the welfare of each other. A kindlier sentiment is thus enkindled in the breasts of all, which, expanding into a generous sympathy, is ever ready to relieve a brother when oppressed by affliction. Bound together by the ties of honor and morality as well as humanity, we encourage no secrecy as a cloak for evil, nor do we keep any thing hidden except what is necessary to give efficacy to our works and permanency to our Order by preserving its unity, and guarding it against imposition. The moral precepts which govern us, and according to which we would have all regulate their conduct, are the laws of God; these we would solemnly impress upon the minds of all; keeping in view especially that great and universal law, that whatsoever ye would that others should do unto you, do ye even so to them. Acting upon this principle we cannot be far in error, and experience has demonstrated that a great earthly good, and one among the first objects of our institution may be

thus attained in strengthening the bonds of friendship, and laying broad and deep the foundation of brotherly love.

Q. Whence flows charity, and what are its attributes? A. Charity springs from the heart—softens the affections, and incites to good actions. It is a generous virtue whose deeds inspire the utmost pleasure. It affords real gratification to its possessor, and delights to dispense its bounties in aid of the needy and distressed. By its acts meritorious men and sometimes whole families are raised from impending misery, and restored to peace, happiness and contentment. True it is, that charity may often be bestowed on undeserving objects, but the worthy should not be confounded with the unworthy, for this would render hopeless indeed the fate of many a poor sufferer.

To derive pleasure from conferring good on our fellow creatures is an exalted attribute of humanity, which can only be manifested in deeds of charity; and in the practice of this moral excellence, the charitable man lays up for himself an abundant store of substantial happiness. The objects which have received his assistance, stand as monuments of his goodness, and God blesses him with that peace which the selfish and unfeeling can never enjoy. He lives in the hearts of those who have shared his bounty, and his own conscience assures him that he has discharged the duties of a man. He is respected by all ranks—his humane acts secure him the esteem of the rich, while his charities call forth the blessings of the poor; his home is the mansion of peace, and his household the subjects of content. He is a tender husband—an affectionate parent—a kind master—a considerate neighbor, living in peace with all mankind, and possessing their confidence and regard; his grey hairs are crowned with honor, and he sinks into the grave obedient to the will of God, attended by the prayers of all who knew him under the full hopes of a blessed immortality.

N. G. Brother(s), thus ends the first degree, and in the name of the Independent Order of Odd Fellows, I declare you duly admitted a member thereof, the emblematic color of which is white.

SECOND, OR COVENANT DEGREE.

[The candidate is to be received in the ante-room, and conducted to the Noble Grand's chair.]

N. G. What is your errand here? Answer. To obtain the mysteries of the Covenant Degree.

N. G. Previous to receiving that Degree, are you willing to enter into a solemn obligation with us? A. I am willing to take any obligation within my power to perform.

N. G. Then repeat after me:

OBLIGATION.

I, [name] in the presence of the members of the Covenant Degree of this Order assembled, most solemnly promise, declare and say, that I will never divulge the secrets of the degree about to be entrusted to my keeping. I will not write them, or cause them to be written, printed or engraved in any manner or form whatever, and pledge my sacred honor, that I will, to the best of my knowledge and full extent of my power, perform all the duties I am therein instructed to do.

N. G. Brother, in the first degree we had the pleasure to discourse of charity;—it now becomes our duty in furtherance of the great cause of humanity, to treat of mutual relief, or in other words, of mutual assistance in times of distress, danger or difficulty. In fulfillment of this purpose, we resume our instructions by reciting from Holy Writ, as aptly illustrative of our present subject, the beautiful story descriptive of the love of Jonathan and David, to which we invite your serious consideration.

THE NARRATIVE.

And the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. Then Jonathan and David made a Covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword and to his bow, and to his girdle. And Saul spake to Jonathan his son, and to his servants, that they should kill David; but Jonathan, Saul's son, delighted much in David, and Jonathan told David: Saul, my father seeketh to kill thee; now, therefore, I pray thee take heed to thyself until the morning, and abide in a secret place, and hide thyself, and I will go and stand beside my father in the field where thou art, and I will commune with my father of thee, and what I see, that will I tell thee. And Jonathan spake good of David unto Saul, his father, and said unto him, Let not the King sin against his servants, against David, because he hath not sinned against thee, and because his works have been to theeward very good; for he did put his life in his hand and slew the Philistine, and the Lord wrought a great salvation for all Israel. Thou sawest it and didst rejoice; wherefore, then wilt thou sin against innocent blood, to slay David without a cause. And Saul hearkened unto the voice of Jonathan, and Saul sware, as the Lord liveth, he shall not be slain. And Jonathan called David, and Jonathan shewed him all these things, and Jonathan brought David to Saul, and he was in his presence as in times past. And David fled from Naioth in Ramah, and said before Jonathan, What have I done? what is my iniquity? and what is my sin before thy father, that he seeketh my life? And Jonathan

said unto him, God forbid, thou shalt not die : behold my father will do nothing either great or small but that he will show it me; and why should my father hide this thing from me ? it is not so. And David sware moreover and said, Thy father certainly knoweth that I have found grace in thine eyes, and he saith, let not Jonathan know this, lest he be grieved ; but truly, m the Lord liveth, and as thy soul liveth, there is but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. And David answered : Thou shalt deal kindly with thy servants, for thou hast brought thy servant into m Covenant of the Lord with thee; notwithstanding, if there be iniquity in me, slay m thyself, for why shouldst thou bring me to thy father ? And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee ? Then said David to Jonathan, Who shall tell me, or what if thy father answer thee roughly ? And Jonathan said unto David, Come and let us go into the field. And Jonathan said unto David, O, Lord, God of Israel, when I have sounded my father about to-morrow any time, or the third day, and behold if there be good towards David, and I then send not unto thee and shew it thee, the Lord do so and much more to Jonathan; but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace; and the Lord be with thee as he has been with my father; and thou shalt not only while I live show me the kindness of the Lord that I die not, but thou shalt not cut off thy kindness from my house forever; no, not when the Lord hath cut off the enemies of David, every one from the face of the earth. So Jonathan made a Covenant with the house of David, saying, let the Lord ever require it at the hands of David's enemies; and Jonathan caused David to swear again, because he loved him, for he loved him as he loved his own soul. Then Jonathan said to David, To-morrow is the new moon, and thou shalt be missed because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly and come to the place where thou didst hide thyself when the business was in hand, and shall remain by the stone ezel, and I will shoot three arrows on the side thereof, as though I shot at a mark, And behold I will send a lad, saying, Go find out the arrows; if I say expressly unto the lad, Behold the arrows are on this side of thee, take them; then come thou, for there is peace to thee and no hurt, as the Lord liveth. But if I say thus unto the young man, Behold the arrows are beyond thee, go thy way, for the Lord hath sent thee away ; and as touching the matter which thou and I have spoken of, behold the Lord between thee and me forever.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a lad with him; and he said unto the lad, Run, find out now the arrows which I shoot, And as the lad

ran he shot an arrow beyond him, and when the lad was come to the place of the arrows which Jonathan had shot, Jonathan cried after the lad and said, Is not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows and came to his master; but the lad knew not anything—only Jonathan and David knew the matter. And Jonathan gave his artillery unto the lad and said unto him, Go, carry them to the city, and as the lad was gone, David arose out of a place towards the South and fell on his face to the ground and bowed himself three times, and they kissed one another, and wept with one another until David exceeded. And Jonathan said unto David, Go in peace; forasmuch as we have sworn both of us in the name of the Lord, saying, the Lord be between me and thee, and between my seed and thy seed forever, And he arose and departed, and Jonathan went into the city.

NOBLE GRAND'S CHARGE.

Such are the duties and objects of the degree of the Covenant. In addition to what has just been read, you will doubtless remember the beginning, the progress and the sequel of the laudable example and undeviating friendship. At its commencement, David was known only as a humble shepherd, without title or honor, while Jonathan, a prince of acknowledged piety and distinguished valor, was the son and heir of Saul, then the Hebrew King. But in spite of the seeming disparity of condition, the ties which bound Jonathan to David, impelled him to lose no opportunity of honoring or comforting his friend, or of vindicating his character to his angry father, whose enmity had been excited against David through jealousy of his noble and daring exploits. Though Jonathan did not live to receive any adequate return for his own devoted faithfulness, yet David, in his day of prosperity and power, neglected not to seek for the household of Saul, that he might show them kindness for Jonathan's sake. And having found a maimed son of his former beloved friend, he treated him with marked favor and distinction, making him an inmate of his house, besides bestowing upon him the ample inheritance of Saul.

Now place your right hand on your left breast and repeat after me another

OBLIGATION.

I, [name] in the presence of the Covenant brothers, do solmenly pledge myself to *help* and *support* my afflicted or persecuted brother, and warn him of approaching danger, whether it be from his own imprudence, or from the evil designs of others, or from some accidental cause. I will point out his advantage and interest, where they do not conflict with the

rights of others, if it should be in my power so to do. I will *protect* his property, assist his family, *defend* his character and *save* his life and limb, should opportunity offer.

[Here the candidate will place his left hand on the arrows, in conjunction with two brothers of the Covenant degree, and repeat as follows:]

And I do acknowledge myself solemnly bound in an especial covenant with all the BROTHERS who can and do prove themselves such.

[Give the password, sign, answer, token and memento.]

CONCLUDING CHARGE.

N. G. Brother, in the historical narrative of the love of Jonathan and David, we have a most happy and impressive illustration of mutual relief as the result of a Covenant. In this world, where selfishness, violence and affliction so widely prevail, such relief is often needed, and may be seen in all forms of social life, for that all men are strong when in health and prosperity, yet all are feeble when in adversity and affliction; therefore, none can say they may not need assistance, and none that they are too poor to render it. On this basis rests our social covenant—tending good faith and kindly interests in the welfare of each other. Covenants, you know are as ancient as the first inhabitants of the earth, and have been sanctioned at all times by the highest authority. We read in the Scriptures of one especially by our heavenly father with Noah, of which we have a perpetual token, giving assurance that this earth shall no more be deluged by the waters of a flood. Of this the rainbow is the seal. We read of others by the same high power, with Abraham and the Hebrews at large. And tracing history through ages we find that Covenants have existed among persons as well as among nations. They are indispensable in all the regulations of society; because the necessities of human nature are such as to render every man dependant upon his fellow-man. Look abroad, embracing in your scope the entire world; behold every city and hamlet—the operations of labor and traffic—the business of the land and the sea;—everywhere you witness the truth not only of men's dependence upon each other, but of the existence of Covenants in all the vast concerns of government and life. But in most cases they are mere business compacts protected by law; and whilst fully recognizing their utility, we would win men into a Covenant of a different sort—one that dispenses a yet more beneficial influence. We would win them into a Covenant of friendship and love, even such as that of Jonathan and David, pledging the kindest of offices, sealed alone in honor and affection, and having for its foundation the great truth of human brotherhood—a truth which is scarcely yet felt in the mass communities, and is apparent from the slow and reluctant responses to the claims of charity,

even when presented in the most imposing forms—the breaking of bread to the hungry—the cup of cold water to the thirsty—watching by the sick bed—comforting the afflicted—cherishing the stranger—visiting the imprisoned—succoring the enfeebled. How sadly are all these tender duties neglected by a large portion of our race. Acting, then, on the principles of mutuality, and as the result of a Covenant, it is the pride of Odd Fellowship to use its influence to extend the sentiments of brotherhood, and by this means remove the obstacles that interpose between the hearts of men. Hence, its members having before them in the Covenant of Jonathan and David, not a romantic fable, but a veritable and practical example of the beneficial effects of such an obligation, binding themselves in like friendly relations not to shield or countenance wrong doing, but to assist each other in distress, help each other in want, counsel each other in difficulty, and by this association to realize as far as possible those benefits which ensue were the souls of all men truly knit together in the bond of universal benevolence. Brother, such is the instruction of the Covenant degree, to which in the name of the Independent Order of Odd Fellows, I declare you duly advanced, its emblematical color being pink.

THIRD, OR ROYAL BLUE DEGREE.

OPENING CHARGE.

N. G. Brother, in the first degree, through which you have passed, calling your attention to the source of all kindly actions, we attempted to portray the beauties of charity; not such a virtue which usually displays itself to the world in cold alms-giving, but warm with active benevolence—a universal good will—a ready sympathy in the affliction of mankind. Then in the second degree, illustrating the tendencies of attachments founded so purely, we set before you a worthy example of natural affections and mutual relief in the memorable friendship of Jonathan and David, as recorded in the sacred Scriptures. And now having reached the third, or Royal Blue Degree, the lesson which we desire especially to impress upon you, is Friendship; and if necessary, even self-sacrificing Friendship,—our general views of which may be ascertained by attention to our worthy assistants.

Question. Brother, what is Friendship? Answer. It is disinterested, mutual regard.

Q. What is the surest test of friendship? A. Adversity

Q. Why is adversity the surest test of friendship? A. Because, in time of prosperity, it is then easy to assume a friendly demeanor, mere professions of love and esteem may exist with the most hollow and

superficial sentiments; but in the seasons of adversity, the professed friend is called upon to show the depth of his attachment—to abandon ease—to part with a portion of his goods, or even to risk his life. Genuine friendship will endure this test; and when all adventitious circumstances are removed, it will abide the storm and shine brightest in the darkest hour.

N. G. Brother, are you willing to enter upon an obligation that may expose you to such tests of friendship as have been described? [Answer by the candidate.] I am.

N. G. [Presenting a blue rod.] Then receive this rod, which is emblematical of the rod of Moses, one whose life exhibited a just illustration of true friendship and self-sacrifice; for he forsook honor and riches to deliver from captivity his persecuted brethren, whose afflictions he willingly shared for the love he bore them. Holding that rod as a memorial of his virtues, repeat after me the obligation appropriate to this degree.

N. G. I, [name] of my own free will and accord, do, in the presence of the brothers of the degree of the Royal Blue now assembled, most solemnly promise, declare and say, that I will conceal and never reveal, the signs, secrets, or mysteries of the degree of the Royal Blue to any person or persons, no, not even to a brother of any other degree, unless instructed so to do in a lawful manner; and that I will by no means whatsoever make them or any of them illegally known. With steady determination to fulfill all which, I hereby pledge my most sacred honor.

[Here give the password, sign, token, grip, &c.]

N. G. Brother, we have yet some further instructions to communicate, which will increase your knowledge of the principles and mysteries of the Royal Blue degree. Again give heed to my assistants.

Question. What are you? Answer. An Odd Fellow.

Q. How may I know you to be an Odd Fellow? A. By my password, together with my sign and token.

Q. Will you give me your password? A. I did not obtain it so myself.

Q. What do you intend to do with it? A. Letter it with a brother of the Royal Blue.

— Then begin. A. No, you begin.

— M—o—

— S—e—s—

— Moses.

Q. Why did you take Moses for your password? A. Because it is associated with true friendship.

Q. What else is associated with it? A. The ten commandments and sundry other laws whereby every Odd Fellow should regulate his conduct.

Q. Does it remind us of any thing else? A. Of our duty to reverence

that Eternal, Infinite and incomprehensible Being, the Creator of all things, who preserves and governs all things by his almighty power and wisdom, and is the only proper object of our worship.

Q. Did Moses leave any charge concerning distressed brethren. A. Yes.

— Repeat it. A. If thy brother be waxen poor and fallen in decay with thee, thou shalt relieve him. Yea, though he be a stranger or a sojourner, that he may live with thee.

Q. Have you the sign of this degree? A. Yes.

— Advance it.

Q. What is your Token? A. Moses' Rod.

Q. Why did you take Moses' Rod for your Token? A. To remind me of Moses, and the virtues which he illustrated.

Q. How did Moses illustrate the peculiar virtues to which you allude? A. By the sympathies he manifested for his brethren, the Jews, when they were in affliction; for notwithstanding his position at the court of Pharaoh, he was true to his dearest obligations.

Q. Have you the principle sign of the Royal Blue? A. I have.

— Advance it.

Q. Are there not some words peculiar to that sign? A. Give ear O, ye heavens.

Q. What is the use of that sign? A. That I may know a brother in distress.

N. G. Thus terminates the lecture of the Royal Blue degree, in which, among other things, has been rehearsed the appropriate manner of proving members of our order, when they are personally unknown to us. Friendship, its leading subject, is truly a noble sentiment and one that well deserves the exalted rank which Odd Fellowship assigns to it. Heathen nations even have not been strangers to its cultivation. That the Greeks held in high honor the formation of ties of particular friendship among their braves and warriors, is attested by their Mythology as well as their history. The noblest of their poets, whose immortal verse is still the chief wonder of all literature, though incomplete the character of Achilles himself, until adorned with a devoted attachment to a cotemporary chieftain. Among many of the States of Sparta every generous character, that the youths were encouraged by the law and by public precept to form betimes some honorable individual attachments and to signalize through life, not only at home, but in the dangers of the field, their mutual fidelity to the chosen brother of their career as citizens or soldiers. A like practice, though to a less extent, prevailed with the Romans. Among that people the friendship of some of the most learned and distinguished citizens was publicly honored and celebrated. But what in connection with this degree we would more especially cite your admiration and invitation is the yet nobler instance of friendship, because

acting on a much larger scale, as exhibited in the life of the great Law Giver of the Jews. Moses, though brought up amidst all the delights of court, not only loved better than honor, or fortune, or pleasure, his own humble paternal household, but chose rather to share the wretchedness of his despised countrymen than to enjoy the utmost favor of the master who opposed them. Though the adopted child of Pharaoh's daughter — though bred in all the learning and admitted to all the confidence which Egypt could confer upon him only, of all his injured race, yet he forgot not that he was an Israelite; nay, remembered it the more because of all his numerous kinsmen and countrymen he alone was fortunate. And therefore inspired of heaven and yielding to his affections for his enslaved countrymen, he hazarded all his brilliant prospects of an easy personal eminence to deliver them from their bondage. So faithful and tender in him was the large brotherhood that bound him to his race. And here, brother, we conclude the degree of the Royal Blue, and by the authority of the Independent Order of Odd Fellowship, I declare you entitled to all its privileges.

FOURTH, OR REMEMBRANCE DEGREE.

[The Conductor having brought the candidate to the door of the Lodge will give the usual alarm.]

I. G. Who comes there? Conductor. I conduct to the Lodge a Brother who, having been duly elected, is desirous of obtaining the degree of Remembrance.

N. G. Admit them.

[The Conductor brings the candidates in, and presents them to the principal chair.]

N. G. To what have you advanced in Odd Fellowship? Candidate. To the Royal Blue Degree.

N. G. Worthy Warden and Conductor, examine the Brother(s.)

[They examine the candidate(s), and if such be the fact, report,] All right.

N. G. Have you studied well the principles intended to be planted in your mind by the Degrees you have passed? Candidate. I have.

N. G. Then in remembrance of the obligations by which you are bound to this Order, repeat after me another, suitable to the degree upon which you are entering.

O. B. N.

I, [name] in the presence of the Brothers of this degree now assembled, do solemnly promise, declare and say, that I will hold in secrecy the

signs, password and grip of the degree of Remembrance; that I will neither give or reveal them or any of them, or allow any person to give or reveal them, or any of them, except when legally authorized so to do. To the performance of all which I pledge my most sacred honor.

N. G. Brother, in this the fourth degree, we wish to impress upon you the great principles of universal love; that goes behind the distinction of sect, party and nation, recognizes all men as brothers and bids us do unto others as we would that they should do unto us. The neglect or violation of this principle, is the source of all the social evils that afflict mankind and disturb the general harmony. Persecution, fraud, illiberality, oppression and countless other wrongs, all issue from a prevailing selfishness, which locks up man's affections in his own breast, paralyzes the nerve of sympathy that should bind him to others—makes him careless of all interest but his own—causes him to forget the demands of the social law upon him, and even binds him to the fact that his own comfort and welfare are interwoven with the well-being of the great aggregate of man. Man needs a closer association with man the world over.

Of social ideas we may be tenacious: These in their legitimate operations are right, and even sacred, but when they seal our visions to other and more comprehensive truths, we should remember that our relations are exceedingly broad and far-reaching. The love of family—of country—and of party, is a natural and beautiful sentiment. It holds us to obligations of a peculiar character, that should never be disregarded. But we must not stop with these—we must not array them in direct conflict with other and more comprehensive duties—we should not forget that all men are of one family—that there is but one country, the earth—but one nation, the human race. All men are one, from the monarch on his throne, to the beggar in his rags—all have one nature—all are immortal, and in the soul of the least and the poorest are the signs of human equality.

If these truths were universally received and acted upon, the state of society would be changed, its sounds of discord would die away—its ancient wrongs would disappear, and its millennial glory arise. Brothers, we call this the Remembrance degree, because we wish it in the first place to remind you of those truths which we are taught in other degrees, as well as to impress upon your understanding, those duties which are enjoined by the spirit of universal love. Attend now to the voice of divine wisdom

[PAST GRAND WILL READ]

Hear ye children, the instruction of a Father, and attend to know understanding; for I give you good doctrine, that ye may keep knowledge. Forsake ye not my law, for length of days and long life and peace shall they add unto you. Let not mercy and truth forsake you,—bind them

about your neck—write them on the tablets of your heart. So shall ye find favor and good understanding in the sight of God and man. Hear, for I will speak of excellent things, and the opening of my mouth shall be of right things. For my mouth shall speak truth, and wickedness is an abomination to my lips. All the words of my mouth are in righteousness. There is nothing froward or perverse in them. They are all plain to him that understandeth, and right to him that findeth knowledge. Wisdom is better than rubies, and all the things that may be desired, are not to be compared with it. The fear of the Lord is to hate evil. Pride and arrogance, and the evil-way, and the froward mouth do I hate. Counsel is mine, and sound wisdom. I am understanding,—I have strength. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. When there was no depth I was brought forth—when there was no foundations abounding in water—before the mountains were settled—before the hills, was I brought forth. While as yet He had not made the earth nor the fields, nor the highest parts of the dust of the world. When He prepared the heavens I was there—when He set a compass on the face of the depth—when He strengthened the foundations of the deep—when He gave to the sea His decree, that the waters should not pass his commandments—when He appointed the foundations of the earth, then I was by Him, as one brought up with Him, and I was daily His delight, rejoicing always before Him—rejoicing in the habitable parts of the earth, and my delight was with the sons of men. Now therefore, hearken unto me, O, ye children, for blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates—watching at the posts of my doors, for whoso findeth me, findeth life, and shall obtain favor of the Lord, but he that sinneth against me, wrongeth his own soul. All them that hate me love death.

[ONE OF THE ASSISTANTS WILL READ.]

All things whatsoever ye would that others should do unto you, do ye even so to them, for this is the law and the prophets. Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment, and the second is like unto it: Thou shalt love thy neighbor as thyself—love your enemies, bless them that curse you—do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father which is in Heaven, for He makes His sun to rise on the evil and on the good, and sendeth the rain on the just and unjust. For if you love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brother only, what do ye

more than others ? do not even the Publicans so ? Be ye therefore perfect as your Father which is in Heaven is perfect.

NOBLE GRAND'S CHARGE.

Such, my friends, are some of the instructions of divine wisdom, which inculcate the great principles of love, in the spirit of which you will remember that you have certain duties to perform and discharge to yourself and to others. Be just—be temperate—be loving to yourself and connections. Be just to your neighbor—be just to all men, be considerate of your duty to the common weal, and strive according to your knowledge and ability, to promote the general prosperity, remembering that in all labor there is profit, and that an idle soul is a cumbrance to the earth. Be temperate in the enjoyment of all good things with which Providence may favor you—be temperate in the exercise of all the passions of the body and mind—be temperate in the exercise of any right, prerogative or influence you may possess. Be temperate in forming your opinions—in expressing your thoughts and in attempting to gain your wishes. Be temperate in your appetites; wine is a mocker, strong drink is raging, and whoso is deceived thereby is not wise. He that loveth pleasure shall be a poor man, and he that loveth wine and oil shall not be rich. Be not among wine-bibbers, among riotous eaters of flesh, for the drunkard and glutton shall come to poverty, and drowsiness shall clothe a man in rags. Who hath woe—who hath sorrow—who hath contentions—who hath babbling—who hath wounds without a cause—who hath redness of eyes ? They that tarry long at the wine—they that suck mixed drinks. Better is a little with the fear of the Lord, than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Be loving, relieving the wants of the distressed and of your Brethren, and, by cherishing this sentiment of affection for all, in every relation that it indicates, and the whole circle of duties which it enjoins. For this is that charity of which it is said : Charity suffereth long and is kind. Charity vaunteth not itself, and is not puffed up, does not behave itself unseemly—seeketh not her own, is not easily provoked—rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things—hopeth all things—endureth all things, and charity never faileth.

[Here give the password, sign and grip.]

N. G. Brother, having now been instructed in the Remembrance Degree, the emblematic color of which is green, I pronounce you, in the name of the Independent Order of Odd Fellows, to be duly received as a member of said degree.

FIFTH, OR SCARLET DEGREE.

[The candidate will be clothed in a white robe, and led to the door of the Lodge—the conductor gives the signal—■ ■ ■ ■ ■ raps.]

Guardian. Who comes there? Conductor. A brother who begs to receive the honor of being initiated into the Scarlet degree.

Guar. Has he proved himself worthy in the degrees he has already passed, and is he one that is likely to perform with fidelity the duties of the Scarlet degree? Con. I find him in all respects worthy of our confidence.

(Guardian opens the door saying:) They come, be serious and listen to the charges about to be given to you.

The Conductor leads to the V. G.'s chair.]

V. G. Have you carefully examined the brother in the preceding degrees? Con. I have, and find him correct.

V. G. Brother, you are now entering upon the last degree of a Subordinate Lodge—that which crowns the fabric, and we devote it to the principles of truth, which is appropriately introduced in this portion of our work, for it follows close after love, and has an intimate connection with it. It is the spontaneous result of genuine and constant love. If you are faithful to the duties enjoined in the last degree, truth will appear in all you say and do as an intrinsic armament of your character. If love is the fundamental element of all morality, Truth is the imperial virtue. It is the treasure for which the candid mind ever seeks—the consummation for which we apply in all our investigations—it is the sanction of every appeal that is made for the good and the right. It condemns the wrongs, the sins and the falsehoods of the world. It may be long in achieving the victory, but it is omnipotent and must triumph at last. The man of truth is the best and strongest man—his soul, like a spring of clear water, reflects the light of heaven and is full of life. His speeches and his actions are always just—he wins involuntary respect—he blesses and purifies all around him—he is a solid land mark amid the waves of faction—the storms of passion and the conflicts of error!! Conduct them to the Noble Grand.

N. G. Brothers, in view of what has been intimated of this degree by our worthy Vice Grand, are you willing to enter into an obligation with us? Ans. I am.

O. B. N.

I, [name] in the presence of the members of the Scarlet degree now assembled, do most solemnly promise, declare and say, that I will conceal and never reveal, the signs, secrets, and mysteries of this degree to any person or persons, unless it be to a just and lawful brother, in a just and lawful Lodge of brothers, whom I shall find on due trial and examination

to be legally authorized to receive the same, and furthermore, I promise, that I will never wrong a brother or see him wronged without apprising him of approaching danger, if in my power so to do, and that I will attend every legal summons unless prevented by sickness or absence. To the true performance of which I pledge my most sacred honor.

Give the password, signs and grip.]

NOBLE GRAND'S LECTURE.

You are now admitted to the fifth degree, which you have already been told is devoted to the principles of truth. You are robed in white, this represents the purity of truth,—but the emblematic color of this degree is scarlet, implying that truth is cardinal or royal virtue. In accordance with this, I present you with a scarlet badge. Also, in reference to this scepter was put in your right hand—he who goes forth with the truth upon his lips and in his heart is a king, and is entitled to dominion. You are now placed in a position among us to gain rank, the highest in the Lodge; it therefore becomes your duty to enforce by example, a well as precept, the tenets of our order. Its mysteries are confided to your charge—you are to preserve them inviolate. Duty and honor—your own solemn vows, all require that you be faithful, and that you also guard your brethren against any breach of fidelity. Be true and steadfast in this as well as in all other things, and thus demonstrate, that merit constitutes the great title to our privileges, and that on you they have not been undeservedly conferred. Thus much by way of admonition. I will now proceed to explain the propriety and significance of the various colors of the degrees through which you have passed. White, the color which represents the first degree, has ever been regarded as emblematic of purity and sincerity. Thus in the Apocalypse it is said, I will give him a white stone, and in it a new name written, which no man knoweth saving he that receiveth it. He that overcometh the same, shall be clothed in white raiment. Near the capitol of Rome, stood the temple of Fides! When the priests offered their bloodless sacrifices to her, their faces and hands were shrouded in white clothes, thereby intimating that faith or fidelity should be alone and secret. She is called by Virgil, *Cana Fides*, because candor is essential to fidelity. One of the symbols of this Goddess was a group of two young Virgins, clad in snowy vestments, and joining hands, which act signifies a pledge of faith for future friendship. In physics, white is the result of a union and refraction of all the primary rays of light. Hence it is metaphorically used to signify a collection and reflection of the graces and virtues which adorn and dignify the character.

Pink, which distinguishes the second degree, was the hue by which the ancients represented youth and modesty. It denotes in poetry, the spring-time of life, when faith is the most confiding, the affections most

vigorous, and friendship is the most constant. Nature, herself, seems to have dictated the choice of this hue, ■ figurative of those very qualities with which the imagination has coupled it. In the prismatic spectrum, the red ray (of which pink is but a modification) is the most calorific, and the least refrangible of all the parallels. Our Covenant love should be ardent, and never turn from its purpose.

Blue is the characteristic color of the third degree. Popular usage has assigned to it the representation of that which is true — faithful. Beautifully apposite with its ideal use is the chemical effect of the blue ray ; when it is made to fall sometime on the needle, the rod acquires polarity, and points true to its mysterious attraction in the chambers of the north.

Green is the enlivening shade that appropriately represents the fourth, or Remembrance degree. It is the most widely diffused of all the tints which adorn the material world. Nature has clothed herself in this rich garniture, throughout her solid domain. Yet, although it is lavishly spread before us from mountain-top to dell, the eye never rests upon it, without a sense of refreshment and delight. In very remote ages, green was happily chosen from all its sister rays, to be the symbol of memory and eternity. As an Oasis is never forgotten by a traveler who crosses the arid plains of Sahara, so we are accustomed to speak of those scenes and associations on which the mind lingers with peculiar fondness, as things dwelling greenly in our memories, or ■ verdant spots in the desert of our days. The evergreen, which lifts itself over the grave of some loved one, seems to respond to our sighs, with ■ instinctive language, he is not dead, but sleepeth, thy brother shall rise again.

We have already spoken of truth as the imperial virtue. You will, therefore see the application of scarlet ■ the emblematic color of the fifth degree,—as a token of glory, rank, and power. It was worn not less extensively by monarchs, than the purple. It was also used among the garments Moses was commanded to make for Aaron.

Scarlet was ordained to be a constituent part of the globe. The Ephod — the curious girdle of the Ephod, and of the breast-plate of judgment.

Such is the significance of the various colors which you are entitled to wear. Let them never be false colors with you — let them represent the moral sentiments of your mind, and the affections of your heart.

You will also observe that in this order, and especially in this degree, you are surrounded by various emblems.

This is appropriate, because truth is taught through symbols ; we never see it in its naked essence — it lies behind some form and needs expression. Language is fossil poetry — words themselves are but symbols. The natural word is full of emblems — it utters no articulate voice — it writes no legible alphabet ; yet the human mind understands, and the human heart appreciates the meaning of its myriad forms. Symbols cou-

stitute a universal language. They are older than Babel and survive its discord—they are the representation or signs of something by images or properties of natural things, and should always represent what is really behind them. But they may be made to convey false intelligence—they may counsel evil under the garb of good—so with men—they often speak and act as if they were virtuous, and give to the world merely the semblance of a righteous character; but alas! the symbol in this instance is deceptive—the heart holds out false signals. Let not this be your case. Let hand, and heart and speech harmonize in the consistency of a sincere and upright nature. Be ever what you seem.

Our time will not permit us now to explain the truths contained in each emblem that should decorate a Lodge room. Some have been explained in your progress through the degrees, and much more you must learn for yourself. They will make a profitable study for you, in which it will be our pleasure to assist you. Each of them either illustrates some duty of man, or inculcates some lesson of virtue or morality; and amongst them are some which forcibly proclaim the mysteries of man's destiny: for instance there is a most significant symbol,* teaching with solemn eloquence, that great truth which is too little heeded, but which underlies and terminates all the vanities—all the circumstances of life; it tells the end of all that live—how all the distinctions of life are leveled—how the rich and the poor—the proud and the humble sleep together. The King with his crown—the warrior with his banner and spear—the wise man in his wisdom, and the fool in his folly—they are all there, nor have they part or lot in all that is done beneath the skies. In a few more years at most, you shall be with them—your voice shall be as silent—your arm as powerless as theirs. Then all that shall remain of you on earth, will be the good or evil you have done. If you have done your duty, your name shall be embalmed in many hearts, and your examples exert an influence on others yet unborn; but if you prove recreant to your duty, your name shall be despised.

Another thing may require a little explanation. Moses was the voice or agent of God, in the olden time; he was the oracle of truth—so should you be—your words, like his should be true words. Never be swerved from this duty by any temptation. To speak the truth in love, is the cardinal distinction of a good Odd Fellow. As to your brothers of this order, feel that you are authorized by the high position you now occupy, to correct their errors and irregularities. As to your brothers of the human race, be true everywhere and to all.

Thus should you manifest the attention you have given to the lessons of this order—thus shall you show to the world that ours is an institution of true moral influence, rising upon the broad basis of universal

* The Death Scene.

brotherhood—opening its doors on the right hand and on the left—imparting the beautiful and sacred sentiments of friendship and love, it sends forth its initiates, clothed with the dignity of truth, without which, all professions are uncertain and insincere, in which they became harmonious and effectual.

Brother, you have now been instructed in your duties and privileges as members of the Scarlet Degree, and in conclusion, I declare you in the name of the Independent Order of Odd Fellows, and by its authority duly promoted to the fifth, or Scarlet Degree.

[The preceding pages contain all the ceremonies and work of the Order, except the Signs, Pass Words, and Grips. These will be found in the following Table.]

TABLE OF SIGNS, PASSWORDS AND GRIPS.

It has been a novel scene to witness the exultations of Odd Fellows on examining the preceding work, on finding that we did not give the signs, passwords and grips of the order. We omitted this part of the disclosure intentionally, to see how far they would go in denying the truth of what was published; and to avail ourselves of the advantage of having all those matters together in one table, so that they could be familiarly explained, and accompanied with their appropriate Key, to assist the memory in retaining them. We have given them in one table, explained by those who have used them in different Lodges.

LIST OF SIGNS, PASSWORDS AND GRIPS OF ODD FELLOWSHIP.

1st. The Entersign—one rap on the Ante-Room door*—three raps on Lodge room door.

2d. The Countersign, which is made by dropping the right arm obliquely by the side, and extending the fingers in a straight line with the elbow, closing the thumb in the palm of the hand, then raise the hand in front, keeping the fingers in the same position, pass them over the mouth, with the elbow upon the stomach, or nearly so, then immediately drop the hand from the mouth to the side, and, while so doing, close all except the fore finger over the thumb, keeping the fore finger extended: then raise the hand again, and bring the end of the finger to the outer corner of the right eye, nail in front, with the elbow extending horizontally therefrom. (This sign is given to salute both of the principal officers, immediately after entering the Lodge room, first to N. G. then to V. G.)

3d. The Password, which is given to the Outside Guardian* in a whisper, (after the sign,) to Guardian, who admits into Ante-Room.

Password—JONATHAN. Explanation—ODD FELLOW, which is given at the Lodge Room door, to Inside Guardian. (After the sign, three raps.)

4th. The grip, which is a grip of the two first fingers on right hand, in connection with the thumbs, the other fingers being closed.

Before the close of the Initiatory ceremony, the candidate is farther instructed in the use of the gavel, and another sign, which is called the general hailing or sea sign, which is given by raising the right hand above the head, and dropping it three times upon the head, this is used as a signal at a distance. The answer—raise both hands up to the head and let them fall by the sides.

The gavel is composed of two small oblong square blocks, and two small mallets lying upon the desk of N. G. and V. G., which are used to keep order in the Lodge. One rap by the N. G., repeated by the V. G., brings the Lodge to order. Three raps bring the Lodge to their feet.

FIRST, OR WHITE DEGREE.

Password—FI-DES. Which is given at Lodge room door, after the entersign, which is one rap on Lodge room door, when the Lodge is open on this degree, (given the same as other entersigns.) The sign is made by taking hold of the chin with the right hand, with thumb under, and fingers over the chin.

Grip—Same as initiate grip, with two fore fingers in connection with thumb, advancing right foot at the same time, and bring inside of knees together, in form of knee lock.

COVENANT DEGREE.

Password—QUIVER. Given same as former passwords.* Sign by drawing hand in circle across the forehead, with thumb closed in with fingers. Answer, by fetching the right hand up to the left shoulder, in form of drawing an arrow from the quiver, or taking hold of left ear with the thumb and finger of right hand. Token, is Rainbow. Memento, is Arrows. No grip in this degree.

ROYAL BLUE DEGREE.

Password—MO-SES.* Sign, by dropping the right hand over the left, both spread. Answer, left over the right. Principal sign,—Right hand over left, both spread as before, then raise hands in form of supplication, raise the eyes at the same time. Token, Moses' Rod. Grip, pressure of each second knuckle of the right hands, by the ball of the thumbs.

In the Royal Blue Degree, is a sign generally called the Auctioneer's sign, which is made by doubling up the left hand, and bringing it up above the left hip, and after getting the attention of a Brother, (which is gained by drawing the right hand from the left) by placing right hand

inside of left, which represents good, and placing right hand on left, represents well, by placing it over on left side, represent bad.

REMEMBRANCE DEGREE.

Password—RE-CORD.* Grip, is by a thumb lock, putting the inside of thumbs together, and bringing the fingers in the form of a grapple. Sign, closing hands, except fore finger—bring that up in front, and place the ball of the finger on the organ of Remembrance, between the eyes.

SCARLET DEGREE.

Password—AA-RON.*

Sign, by placing the two fore fingers of right hand on left arm, nearly half way from elbow to shoulder. Principal sign,—Place the thumb of the right hand on the pit of the stomach, then span down with hand, then span to left side. Grip, Pressure of third knuckle by the ball of the thumbs on right hands. Form of taking hold of hands, same as shaking hands ; but no shake should be made.

* A KEY TO THE PASSWORDS ON ALL THE DEGREES.

FIRST QUARTERLY MEETING REMEMBER ALL.

The initials of these five words are the initials of the passwords on the five degrees, in the same order of rotation.

Example. F. FIDES. Q. QUIVER. M. MOSES. R. RECORD. A. AARON.

The use of this Key is to assist the memory in retaining the Passwords, and in applying them to their proper degrees. And also to impress on the mind of the members, the necessity of being punctual to attend the first quarterly meetings.

REVIEW OF THE OBLIGATIONS ASSUMED.

The obligations imposed are as artfully drafted as the other parts of this cunningly-devised work. They present no very startling appearance at first view, and many who take them, without doubt, remain a long time ignorant of the construction which is to be put upon them. The unsuspecting candidate is led on, blindfolded, into pledges which he does not

understand in their full bearing; and though he may design no mischief, yet he finds himself enslaved, ere long, in the meshes of a net from which he feels that he has no means of honorably extricating himself. In the first place, he gives his pledge of honor that he will not reveal whatever may transpire during his initiation. If he becomes disgusted with the *solemn farce* thus enacted, and so far satisfied with what he then observes of the Mystic Rites of the Order, as to never go near them again, he must be mum forever about what he has seen and heard. He may not open his mouth to warn others, nor exert any influence to counteract even the force of his own example in favor of the Order. Odd Fellows have thus placed themselves, in all their acts and designs, effectually out of the reach of investigation; and no man is allowed, whatever may be his reasons, to discuss, much less to question, the merits of the Fraternity, and their claims upon the confidence of the community. What an awkward and uncomfortable position for one to be placed in who feels his personal responsibility to man and his Maker!

We wonder that any one should consent, under any circumstances, and by reason of any assurances, to assume such a pledge. And still more are we surprised, that it should be recognized as religiously binding, when the nature of the promise is understood, and the pretexts for imposing it have been proved to be false. The law of God and humanity is evidently paramount to any such obligation. We are bound to expose and oppose every thing we discover to be wrong, and not to suffer injury to be inflicted upon the best interests of community. We must not suffer wrong upon our brother man. This is the law of our being, having its origin in our relation to society, and is prior in its claims to any obligation subsequently assumed. And farther, who does not know that the assurances given him to induce the taking of such a pledge, are soon exploded when the object is secured. No matter what becomes of the bait, when the trap is sprung, and the victim secured.

But the obligation of secrecy secures its object. It prevents the candidate from backing out from his undertaking when he has "seen the Pictures," and been wheedled out of his good sense. And now the hope of future good, is again placed before him as an enticement. He is comforted in his shame at the recollection of what he has been led through, by the assurance that it has an enigmatical meaning. He is told that his hoodwink and chains only represent the darkness and slavery to sense, through which man gropes his way to knowledge and true liberty. And that their disguise was only to make them "odd fellows indeed," to him, and to teach the important lesson that "men are not always to be taken for what they appear." It is probable he has begun to apprehend this of Odd Fellows already. If not, they "have yet an important lesson to impart to him" indeed. No doubt he will learn this truth to perfection here, if so be he has been *so green* as not to have learned it before.

He accordingly consents to the taking of obligation second. But with this assurance from the V. G., who is commissioned to impose it: "It does not conflict with any of those exalted duties you owe to your God, your country, or yourself." With his right hand upon his left breast, calling upon the heart, and God who gives it its pulsations, to witness—he solemnly promises to keep secret the signs, grips, passwords, &c., of Odd Fellows, and not to lend or expose, in any way, such books or papers as contain anything relating to them. That he will not wrong a brother, or see him wronged, without apprising him of approaching danger. And that if he should be expelled, or voluntarily leave the order, he will consider this promise as binding out of it as in it. And blindly foreswears and promises to keep secret all that he may ever after be entrusted with, of the secrets of this or any other degree of Odd Fellowship.

The pretext by which one is induced to assume this obligation is very specious, and the condition calculated to banish all misgivings. He is told, as the published works of Odd

Fellows affirm, "that they have no secrets, save what is necessary to save them from imposition, to prevent others from stealthily depriving them of their peculiar benefits. And he is assured that "the obligation he is about to assume will not conflict with any of those *exalted duties* he owes to his God, his country or himself." If these are not false pretenses, the pledge is of course harmless. The merchant has a right to his private mark to distinguish the cost of his goods, for others have no business to pry into this secret. A Banking Company is entitled to the exclusive use of its own plates, and the marks, numbers and autographs, by which their bills are distinguished from others. This is necessary to save them from imposition. Now, if the secrets of Odd Fellows are truly that with which other people have nothing to do; if they are not to be so used as to interfere with the equal rights of the uninitiated; if they only serve to secure to them property which they hold in common, and peculiar immunities due among themselves, and not rightfully claimed by all men; and if, in carrying out their objects, they truly do not impose requirements which interfere with one's duty to his God, himself, and his fellow men, then this obligation is harmless and just. But we have reason to believe that these pretenses are false.

It is not a copartnership of property, arising out of this investment of funds for mutual relief, that they aim exclusively at securing. For a very simple and safe method, adopted by Insurance companies, Safety Banks, and kindred institutions, offers itself to them, which, (were this the particular object,) would take precedence over such a complicated and intricate system. It looks farther than to mere personal security. It is far-sighted enough to adapt itself to the advantage of the favorite few, at the expense of the uninitiated many. Read through this protracted and artfully drawn ceremony, and you will see that it recognizes no obligation to the world without. All its exhortations to goodness, and its pledges to justice and friendly aid, are given to the brotherhood *alone*.

"The world is shut out," (to use their own peculiar significant terms,) shut out from their recognition, in the relation they assume. Would that we could contemplate it only in this light; that we were left *only to believe* that they are bound simply to deal justly and mercifully with one another, forgetful of, and in the entire neglect of the rest of mankind. Were this the case, we should then be called upon to inquire, What has become of the Odd Fellows' "duty to his God," who "made of one blood, all the nations which dwell upon the face of the whole earth?" and of his requirement, with reference to our dealings with our fellow men, where he says: "Let love be *without dissimulation*"—and again: "without partiality and hypocrisy?" But we are constrained to believe that not mere neglect, but *violence* to the interests of other men, is contemplated—that to *help a brother* is the design, however the interests of those without may be affected. By this we do not mean that Odd Fellows conspire together to rob, or grossly defraud those not united with them. They will be under those restraints, and those only, which operate upon them in their personal relations to society. We do not pretend that man's moral principles are radically changed for the worse when he passes through these "mystic rites," nor do we believe they become any better. Each member retains the same principles of conduct which before governed him. And as most men look only to their own interests, in wordly transactions, it is to be expected that they will be no more scrupulous in their new relation. They used to look out for themselves only; they now look out for self, and their new allies, and let the world take care of itself. Thus each individual Odd Fellow gives potency and efficiency to his own undertakings by securing the co-operation of his brethren. He secures collateral agency, by this means, and that of the most efficient character, for it operates unseen, and by the most wily stratagem.

The nature of this obligation can only be understood by considering the construction which will be put upon it by the

fraternity as a whole; and the influence it will exert upon them. The pledge that they *will not see a brother wronged*, is interpreted and applied according to the principles we have just exhibited. *Wrong*, practically, will be *to subject to disadvantage*. In the parlance of business wrong, and right are not strictly terms of morality, but distinctions of loss and gain. These terms have no higher import in the obligation we are considering. It may be that a man of strict integrity will not knowingly wrong another to help an Odd Fellow; *i. e.* he will not do him injustice for such a purpose. But we must remember that such men are scarce. Men who, under no circumstances, and by force of no urgent temptations, will swerve from the golden rule, are few in any circle. The Odd Fellows are remarkably distinguished with "the noblest work of God," if they have enough of such to give their fraternity its prevailing character. And besides, such an one here would find a different trial to the sternness of his principles from what exists any where else. The strong affinities here formed with seducing allies, and the assurance that error will be "studiously concealed and never revealed," will try severely the metal of his integrity. We make our appeal to the good sense of community with reference to the justice of our conclusions. Is not the nature of the institution suspicious? What can we make of it but a conspiracy against the common interests of humanity? I call to witness the honest sentiments of Odd Fellows themselves, if it was not with the idea that they would secure thereby a comparative advantage over other men, that they were first induced to connect themselves with this fraternity? Or, if not so soon discovered, has it not been ere this developed as the ruling motive of the order? Is it not a fact that this plea, more than any thing else, has been made the means of inducing individuals to become Odd Fellows? Was not the language of secrets signs and symbols invented and introduced for the very purpose of carrying out this design? It not only fortifies the Lodge room, but it forms a vocabulary for individual intercourse. It fur-

nishes an enigmatical mode of conversation by which those in the secret may convey ideas to one another in any company unobserved. And thus they have it in their power to plot and execute mischievous devices without detection. They may talk fair and flattering English to me to lead me into a snare, and at the same moment be directing mine enemy in an unknown tongue, how to prepare, and when to close its meshes upon me. All this may be done and I be perfectly unsuspecting with regard to the origin of the mischief. It is a Janus-faced monster that looks two ways at the same time—a perfect machine for carrying out the designs of duplicity and hypocrisy. Who does not perceive that the object of this combination is to bind men to aid and abet each other in all matters of gain, character and emolument—to secure advantages not accruing to them on the common platform of equal rights? And who is so blind as not to discover, through the the disguise which covers it, that this work of Odd Fellows only recognizes the relation of brother to brother, as though all other ties were to be overlooked, and every other duty abrogated. The conclusion is that it is a conspiracy against the rights of man, and in direct contravention to the law of God. In precise proportion as one fulfills the claims of this compact, he tramples on the rights of universal humanity.

If the “books and papers containing anything relating to the order,” refer only to its ceremonies and regulations, they require no separate comment. But they may contain matter of a very different character. This designation covers the correspondence of Odd Fellows. That may, and probably will, cover things very important to the public interest. Some plot may be originated to interfere with the impartial administration of justice, or some device to control the freedom of elections, and the proof of it exists in the archives of Odd Fellowship. But this obligation seals the lips of its honest members against making public their discoveries. It may be presumed, by the unsuspecting, that no such iniquity will ever exist. But the history of Free Masonry is a fair com-

mentary on such presumption. What reason have we to believe that the designs of this order will, when it is matured by age, and strengthened by growth, be any less prone than those of her "elder and revered sister?"

The most important part of this obligation remains to be noticed: The promise, "should I be expelled, or voluntarily leave this order, I will consider this promise as binding out of it as in it." This looks like taking away from one the last vestige of conscience and manhood in him. No matter how unjustly he may be dealt with, and how convinced he may be of the iniquity of the institution, his lips must be forever sealed, even against self-vindication. And if he is satisfied of all we have promised against the claims of Odd Fellowship; yea, if he knows that the pretexts by which he was induced to connect himself with the institution were all false, and becomes satisfied that unjust designs are indulged, and even murder and treason are meditated, he is held by an obligation which he is made to believe to be the most sacred he could assume, to look upon the evidence of such wickedness in his own bosom, and not proclaim it even with his dying breath. If this is not an outrage on a man's free agency, we cannot divine what is. If it is not putting a padlock on the human soul, then we are blind indeed, respecting what constitutes this crime.

We come now to the obligation of the first, or White Degree. Do not neglect to notice that it is preceded with no assurance of its not conflicting with *other exalted duties*, as in the preceding instance. We will look back and see if that assurance had given it a universal application. If its import was that no pledge hereafter should be imposed which would thus conflict, the repetition would be superfluous. But it is not so. That assurance refers to the obligation then to be taken, and to no others. If the candidate proceeds farther, he does it with no such reservation. And furthermore, his pledge is couched in stronger terms, and sealed by a firmer and more severe penalty. How seductive this scheme! How

warily it proceeds step by step to beguile the unsuspecting candidate into bonds, the strength and nature of which he does not apprehend till he can be made to believe that he cannot honorably or safely retract. I look forward over the following pages of this work, and find no recurrence of these assurances. The man is disarmed, and made a captive, he may be marched at such music, and led in such paths as his keepers may list. He may be left to retain the impression of the universal application of the conditions of the first obligation, if necessary, till it is deemed safe to undeceive him. But the fact he must ere long know, that the obligations which follow his initiation are all without conditions or limitations; and furthermore, that when he entered the first degree, he pledged himself "*without any hesitation, or mental reservation, or self-evasion of mind, whatever.*" And this, "under no less penalty than be held throughout the globe, by every good Odd Fellow, as a man void of the principles of honor." This is tightening the folds of his captivity considerably from what was done at his initiation. But by a natural law; compression must always be wrought by degrees. A constrained moral censure, if it admits the first violence, is thereby preparing for farther contraction. The work only needs to be cautiously and discreetly followed up, as the case will allow, to be surprisingly perfected.

The discourse of the Noble Grand, and his charge, follow the same law. They savor very much of correct sentiment, and rare is the man who will be stumbled in receiving them. It is certainly creditable that "They enjoin temperance, sobriety, and chastity." We have the proof, however, of personal knowledge, that if their laws enjoin all this, those laws are not always regarded. It is refreshing also to learn that "the chief attributes of this institution," are "benevolence, brotherly love and charity." But, unfortunately for our credulity, we have become fully satisfied that claiming such attributes does not possess us of them. They are elements of moral character which must be inherent in the subject, and

cannot be incidental to any connections or associations man can assume. No man in his senses, will pretend that there is any regeneration effected by becoming an Odd Fellow, any "life [from the dead." Character, among them, will be in the aggregate what it is in the abstract. Collectively, they will be, as respects these "attributes," what they are individually. In this view, we cannot look upon such professions, only as sheer hypocrisy. They must use these terms in another and very different sense from those in which they are ordinarily employed, or submit to this imputation. If brotherly love means reciprocating party attachments, and benevolence, rendering mutual assistance under a stipulated contract, and charity, "giving to receive as much again," then is this profession honest; for these *are* the peculiar attributes of Odd Fellowship.

Under this obligation the scope of Odd Fellowship is clearly defined. Its bowels of compassion concern only the brotherhood, and its tender mercies are over individuals of the fraternity, while they sustain their allegiance. If they break the iniquitous band, what then? They incur the penalty. What is it? They are held, by all good Odd Fellows, throughout the globe, as *devoid of every principle of honor*. This is not a mere opinion, but has a practical significance. And their conduct towards all seceders is an intelligible commentary on its received import. That man, no matter what is his personal worth or the consideration in which he is publicly held; however much by the act, he may enhance his honor in general esteem, is held and dealt with, as one devoid of honor. He is a target for their envenomed shafts, and pursued with unrelenting and undying persecution. The universal experience of their victims might be cited in proof of this assertion.

REVIEW OF THE SECOND, OR COVENANT DEGREE.

It was said in our remarks on the preceding Degree, that assurances of the harmlessness of the obligation were suddenly dropped, and ceased entirely, thereafter, while the progressing candidate was verbally bound to the concealment of all things committed to him, "without hesitation or reservation," and placed under the penalty of moral martyrdom. As he comes forward to receive the mysteries of the Covenant degree, he is interrogated respecting his determination of secrecy—and required to answer still more boldly: "I am willing to take *any obligation within my power to perform.*" He is now divested of all scruples, and seemingly lays aside every vestige of conscientiousness. He will bind himself to the utmost of his capability, to do the fraternity's bidding. There is nothing in the language of the introductory pledge that requires comment. Its sentiment corresponds with the preceding promises of secrecy. Then comes *the mystery*. The story of David and Jonathan. The man must be astonished, and delighted, unless per chance, he had read with the rest of the world, now in "outer darkness," the same excellent story from the Good Book, which like the sun sheds its illuminating rays over the whole globe. We are glad they read the Bible in their lodge rooms. It is possible, yea probable, that some of the members read it seldom at home, for they receive this narrative as though it were a new revelation just announced through their mystic oracle. But what gives this story such force and beauty to their minds? Is it the intrinsic excellence of its moral, or the fancied sanction it gives to their principles and policy? Evidently the latter; for otherwise, such of them as are readers of the Bible, would find in it no new charms or wonder. Their delight is the same of that of any sworn devotee of some religious sect, when he discovers some passage in scripture which he feels that he can use to bolster up his system, and fortify his favorite creed.

This narrative is second to nothing in the Scriptures, for moral beauty and excellence. It contained a Covenant. But was it an Odd Fellows' Covenant? Had it its rise in the same circumstances, or did it originate from the same affinities which govern in this mystic order. David was the subject of an unnatural and most cruel persecution. The person who was pursuing him with envy and malice, was Saul, his father-in-law, towards whom he had exhibited nothing but fidelity. Jonathan was affianced to him by natural ties, attracted by a consciousness of his superior worth, and the favor he evidently had with God; and farther still by the power of sympathy, which dictated him to succor and befriend. Is there any analogy here with the fraternity of Odd Fellows? Has this affecting history, and the oath of friendship between these brothers, who loved each other, as his own soul, any points in common with the Covenant here assumed? We leave the question to those who are able to apprehend the wide contrast.

After the recital of this Scripture narrative, another obligation is imposed. It is the most important one of the series, and the most artfully worded. This degree comprises the main object of the organization, and embodies its great purpose. The pledge is verbally, "To help and support an afflicted or persecuted brother, and warn him of approaching danger, whether it be from his own imprudence, from the evil designs of others, or from some accidental cause. And to point out to him his advantage and interest, when they do not conflict with the rights of others." The last clause of this quotation is left designedly ambiguous, like much of this work. The object being to allow different men to put upon it a construction to suit their sentiments and feelings. Men of strict integrity, may understand that they are bound by it only to help an Odd Fellow when such aid will not be to the detriment of another man. Others interpret it to have no reference to those out of the Fraternity, for Odd Fellowship recognizes no one out of its pale. They translate it to imply,

"We will point out to him his interest and advantage when they do not conflict with the rights of other Odd Fellows." This understanding seems to agree with the last binding clause of the obligation, which is, "And I do acknowledge myself solemnly bound in an especial covenant *with all the brothers.*" This seems to be provided for in the authorized book, for blank is designedly left for the insertion of the omitted word, when deemed advisable.

But we will not waste time on mere technicalities. The degree has some practical object, and the obligation some binding force. But the former sense takes away both. It supposes a man going through all this solemn form for nothing. For his relation to society recognizes the law of brotherly kindness, under whose bonds we are all placed. In becoming a member of such a Fraternity, they of course contemplate something more. Especially in assuming the obligation of a "Covenant Degree," they design a kind of reciprocity of which former relations take no cognizance. The fact is, the minds of the members of this fraternity are called particularly to the obligations David and Jonathan were under to each other, the specific duties growing out of their covenant relation, with no consideration of the grounds of their sympathy and attachment, and the moral right from which it originated. They rest upon this thought only: as Jonathan helped and succored David, so am I obligated to render assistance to a brother Odd Fellow. If the Odd Fellow was *Saul*, instead of David, and his distress occasioned by the jeopardy of his throne, the obligation would apply in exactly an opposite direction. It would make them bound to countenance and abet the very persecutions which Jonathan was covenanted to defeat.

What an abuse of Holy Writ! How gross the perversion of one of its most beautiful and instructive lessons! How can men so wrest from its connection with the moral principle upon which was based this fraternal covenant, and make it to justify an agreement entirely mercenary, and which may, be

used to thwart the very ends for which it was instituted? It may be pretended that it is not intended to aid and abet each other in anything that involves injustice to other men. But (admitting this to be true) even then there is a broad door open for partiality and flagrant wrong. The infliction may be upon public interest and not on any particular person. Or it may be of a nature, not strictly dishonest, but greatly to the injury of him who is made the sufferer. To illustrate: It is understood that a mercantile house in New York has clandestinely consigned Alcohol to Inn-keepers in this county, on the strength of Odd Fellows' obligations, expecting to secure profits by this means, which our violated laws would not help them to collect. One of these landlords defies the law, by openly and freely retailing it, and thus far escapes its penalty. The inquiry arises how far this covenant (of David and Jonathan) is used to cover up this iniquity, and shield its perpetrators from merited punishment? Perhaps if the public were a little more inquisitive respecting some of these things they would be able properly to *appreciate Odd Fellows' high professions respecting temperance.*

Take another case. You may call it a supposition or matter of fact. If the boastful predictions of this fraternity are to be believed, it will be a *general fact* very soon. A and B are candidates for some office of trust. A is an Odd Fellow—B is not. The latter is the most capable and trusty, but C, who is likewise an Odd Fellow, feels pledged to sustain his covenant brother. His vote secures his election. He may tell you he was under no obligation to support the defeated candidate. That he has done him no wrong, as his privilege was to vote for whom he pleased. But has he fulfilled the requirements of his Freeman's Oath? Or virtually perjured himself by its sacrifice? How shall he atone for the wrong done to the public, to say nothing of the individual whose promotion he has defeated?

Upon the remaining degrees, we may be allowed to speak briefly, and in general terms; for the main points involved,

have been already considered. Friendship seems to be the subject of the Royal Blue Degree. It is illustrated and enforced by citing the example of Moses. Now, who does not know that friendship is a *rare quality*, peculiar to certain special circumstances. It cannot be assumed and enjoined independent of those qualities and conditions upon which, in its nature, it is necessarily based. Forgetful of those high considerations which induce this virtue, the Odd Fellows have assumed that it is a matter of commerce; that men may, without reference to moral qualities, contract to love, and cherish towards each other, sentiments of special affection. The assumption is false, and all this reference to the Bible, without application. It serves, as other Scripture quotations do, to quiet the consciences of such among them as are scrupulous, and give a serious and sacred air to the imposition of bonds which are alike unscriptural, unnatural, and unjust. Let it be remembered that this whole compact, and high professions of regard and devotion to each other, is without any foundation in nature, morals or religion. It is not the result of consanguinity, of patriotism or philanthropy, but in contradiction to them all. It is subversive of all these natural laws. And, to say the least of it, it is narrow, partizan, selfish, in all its aspects.

In the remaining Degrees, we are only struck with the inappropriateness of the sentiment to the spirit and design of the institution. We hardly know whether to conclude the originators of this system were utterly ignorant of the nature of these principles they have introduced, and therefore blindly imagined they would have place in the bosoms of the fraternity, or whether they did it merely for effect, to cover up their real designs. It matters not whether it is the result of ignorance or hypocrisy. If we are not utterly mistaken, these kindly sentiments and world-wide charities, are as much out of their place as was "Saul among the Prophets," or "Satan among the sons of God." Not that they should not have place in every bosom, nor that they may not find a lodg-

ment in the heart of one of this fraternity as well as of another man. But they have no connection with it, in origin or design; but with *man as man*, and his other and more sacred relations. How it seems, to hear them talking in this strain: "We should not forget that all men are of one family; that there is but one country, the earth—but one nation, the human race. * * In the soul of the least, and the poorest are the signs of human equality!" If there is any language which condemns the genius of this order, and the well defined designs it seeks to carry out, this is that language. If we were required to invent terms which would express most concisely and clearly the grounds of our opposition to Odd Fellowship, we could find none more appropriate.

To sum up then the subject—we answer an inquiry which is often raised—but seldom intelligently replied to: "What do you think of Odd Fellowship?" It is *both good and bad*, according to the taste and designs of those who connect themselves with it. One good man went through all its mysteries, and signs, listened to its charges, and heard its obligations, with that "charity which thinketh no evil," and he exclaimed, "How much does it comprise of truth! How full of quotations from the Bible! How many excellent moral precepts! *It is a charming institution!*" Another, who sees no virtue only in craft and self-interest, who neither studies nor respects any other science but that of *making a good bargain*, and getting comfortably through the world, when similarly interrogated, answered—"First rate! admirable!" But in what respect? "Oh, it is such a capital shaving machine! How I can put on the cramping-irons by the use of it!"

Indeed, it may be compared to the mud turtle, that is said to afford such a variety of meat, that all palates can be accommodated. If one is a lover of beef, he can find some part in the turtle similar. If another is fond of pork, he can be accommodated, and so on, with those who prefer veal, mutton, fish, or poultry; every one can find his favorite dish, and be gratified.

So with regard to Odd Fellowship, it is a heterogeneous mass of abstract principles, that accommodates itself to the passions and caprices of all classes of society. If one is interested in religious subjects, there is a part, sacrilegiously taken from the Bible, for him. If another is fond of Pagan fictions, the masquerades and mock ceremonies will gratify him. If one wishes to be an honest man, and secure his just rights, there are instructions held out to him in some parts of the lectures, and he is charged to be so; and is also encouraged to believe that his rights will be protected by his brethren. But if another designs to be a consummate villain, he also finds that certain points in the obligations not only bind his brethren to point out his advantage, in trade and dishonest speculations, but also to apprise him of approaching danger, even if it is the result of his own imprudent knavery; and to assist him in trouble, without any exceptions of any kinds of trouble.

The same variety exists in its adaptation to civil or political purposes. If one man thinks he can obtain his just rights, or maintain a good influence in society through its agency, another, who neither fears God, nor regards man, knows that he can use the same agency in defrauding others, (unless they are Odd Fellows) and in maintaining his reputation, and in his being promoted to posts of honor and profit; and that even well-meaning men are bound to sustain his character whether it is good or bad.

Thus, kind reader, we have reviewed the general features of the principles, ceremonies, obligations and tendencies of the institution of Odd Fellowship; and probably you are ready to conclude that it is unworthy of being supported, and that it ought not to exist among freemen. But it does exist, and its devotees will support it so long as the people will support them. For they can well afford to defray its exorbitant expenses, so long as they can avail themselves of its powerful agency in aggrandizing themselves and one another at the expense of the public. And little do they care wheth-

er you confound it with rational arguments, or ridicule it with satire, or expose it in its native deformity, if you will only submit to its usurpations, and continue to extend to its votaries your suffrages and patronage. With an equal share of support from the uninitiated, they can very easily combine the influence of all the Brotherhood to monopolize commercial trade, and civil and political business; and so long as you will subserve their purposes, they will let you live. But should they continue to increase, and finally succeed in forming a coalition with other secret societies, they will show you that all who do not belong to secret combinations, must live as vassals or slaves, especially those who have opposed them.

We appeal to you then, and to every true American citizen, as you love your race, and regard the welfare of mankind, and desire that the rising generation may be free from tyrannizing monopolies, and the influence of secret societies, to do your duty in checking the encroachments of this, and every other secret society, comprising organized associations of men, who meet in secret, and transact their business in such a manner as to evade public inspection.

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